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# THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET  
FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

APRIL, 1908.

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# THE NEW-CHURCH REVIEW.

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Fourteen years ago the NEW-CHURCH REVIEW was established as the successor of the *New-Jerusalem Magazine*, in the belief that the change of form, allowing as it does for longer articles and for a greater variety of contents, would be of advantage in attempting to cover the field which the earlier publication had so long occupied. That field, as is well known, is the one brought to view in the theological writings of Emanuel Swedenborg, which, being founded on the Holy Scriptures, contain, as we believe, the vital principles of a new dispensation of Christian faith and life, and promise, so far as they shall be received by men, to accomplish the fulfilment of prophecy in establishing the Lord's kingdom on earth.

The REVIEW has sought to give expression to these principles, and to bring their light to bear upon all subjects and events which may be affected by them, whether in the organized Church of the New Jerusalem, in the religious bodies around us, or in the world at large.

The Board of Editors now consists of the Rev. William H. Mayhew, as managing editor, and of the Rev. Messrs. H. Clinton Hay and Lewis F. Hite; with the Rev. James Reed in an advisory capacity. The efforts of the editors have been cordially and generously seconded by other writers in this country and abroad, and the result has been such as to call out many expressions of approval both within and without the special lines of the REVIEW's activity.

A literary critic says: "This publication does the New-Church clergy and laity great credit;" another says: "The NEW-CHURCH REVIEW is a quarterly journal which should prove vastly interesting and instructive to any reader, whatever his or her faith;" another speaks of the "candor and ability" of our articles; and a fourth declares that "it is filled with the sweet liberality of this generous faith."

In entering upon its fifteenth year the REVIEW asks for the continued and increased support of those whose cause it serves, in order that it may be yet more useful in the future.

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## THEODORE FRANCIS WRIGHT.

THEODORE FRANCIS WRIGHT was born on August 3, 1845, in Dorchester, Massachusetts, the son of Edmund and Sarah Augusta (Hunt) Wright. His father was the son of Edmund Wright, tracing his ancestry back to the settlement of Plymouth. His mother was a descendant of the Wentworth and the Winslow families. Theodore's father had already retired from business life upon the possession of a moderate competency and was enjoying the cultivation of his suburban estate. The early childhood of Theodore was spent, therefore, with his father as well as with his mother, the home having the constant presence of both parents in the rearing and enjoyment of their family. Theodore was their third child and their second son. Two months after his birth, his parents were called upon to part with their first child, a daughter, who had been delicate and of a marked spiritual type, regarded as not long for this earthly life. Three other children were born in the next five years to these parents, two sons and a daughter. Thus Theodore grew up, one of a group of happy children to whom both parents gave unremitting devotion. His mother was a rare woman in her motherhood and her motherliness, always taking the care of her children herself with the loving aid of her husband and never placing them in the charge of nurses.

His grandparents upon both sides soon after the advent of the Rev. John Murray, in Boston, had accepted his teachings and allied themselves with the Universalist Church, of which he was the founder. Their children had been brought up in this church. So when Theodore was five weeks old, his parents brought him with his sister and brother to Dr. Hosea Ballou, the successor of Father Murray, and "they were dedicated to God." This is his mother's record, for his mother kept a record of his unfolding life from birth until he was twelve years of age and then provided a volume in which he began his own record at her request. And he never discontinued keeping a journal of his daily life wherever he might be. These journals serve as the basis of this sketch. When three years of age, his mother writes:—

Theodore, you are a beautiful child; stamp this beauty of person on your conduct and actions through life, so that the inner and outer man may closely resemble each other; then you will be beloved by all and a blessing to society.

When he was four years and two months old, he first attended church, the service being in St. Mary's Episcopal Church. This had been the Church of his maternal grandmother and was the church nearest to his home. Four months later, he began receiving instruction from a private teacher, one hour a day for the first week and then two hours. At this time his mother writes in his journal:—

This morning I gave you, my dear son Theodore, a little sister . . . so that you have now one sister on earth to comfort and love you and one in the spirit-land to aid you in living a spiritual life, to keep you in remembrance of your home in heaven with God and His holy spirits. Oh that your parents may have the power of enforcing these heavenly truths upon you, that you may feel and know as you grow older the beauty and love of trusting that heavenly Parent who has taken so many of your dear kindred to His home for their good, and may your life on earth be better and happier for your faith and hope in another and better. You promise much, my son, in person, form and face. May the mind correspond to the body, may your education combine the inner and outer life, may you be a blessing to all.

When five years and three months old, he began attendance



at the public primary school during forenoons only that he might be in the open air afternoons. His mother writes of his loving to learn and enjoyment in going to school.

It may not be without significance that when seven years of age he expended the first cent which he had ever earned to buy a pen and that the work was weeding with his father. He retained all through his life a love of the soil. Later in boyhood he had his own little garden for raising vegetables, which came upon the family table and brought him recompense in pocket money as well as in healthful work and enjoyment. Wherever in after life his home was, there, without fail, he turned over the soil, put in the seed, cultivated the young plants, eliminated the weeds, and rejoiced in his growing crops, be they on ever so small a scale on account of limitations of space.

On Sunday, Dec. 11, 1853, his mother writes in his journal:—

Have commenced reading the Bible every morning with my son Theodore, have bought him the book and shall give it to him when we have read it through; we each read a verse and enjoy it much.

Two months later it is recorded that his father has taken a pew in the Rev. Dr. Hall's church, and regular attendance at church services begins. This was the Rev. Dr. Nathaniel Hall, pastor of the Unitarian Church on Meeting House Hill, Dorchester, a saintly man, sweet and strong in the service of God and his fellow-man, always held in revered memory throughout life, earnest in the advocacy of the abolition of slavery, yet calm and deep in his spiritual life. In this church and under this revered pastor's teaching and care Theodore's parents dwelt happy and satisfied for themselves and their children so long as Dorchester continued to be their home—a period of eight years, or until Theodore was nearly seventeen years of age. He was a member of the Sunday-school of this church during this period.

When he was nine years old, he entered the public grammar school. At this time he began a savings-bank account by making a deposit of money earned by labor and increased by gift, and his mother says of this:—

May it be a beginning of your earthly riches which only are of use as they do good to others, cultivating the spirit of sympathy, love and benevolence, by giving freely and earning industriously. This wise and prudent course will put you in possession of those heavenly riches which endure forever. O my son, trust not in beauty or brightness, but in the purity of soul which dwells in those who love right and are pure in heart, speaking the truth, loving others. Be not selfish.

A little later it is recorded that he has joined a society organized at school with weekly meetings for the prevention of swearing, to promote temperance, and work against the use of tobacco. Upon his birthday when ten years of age, his mother writes: —

Have finished the reading of the Bible with him and this morning gave it to him as a gift always to be kept sacred.

When Theodore became twelve years of age, his mother relinquished to him the keeping of the journal; and he begins to make brief entries. She has described him as given to joking, teasing, and quaint sayings. His chief sports have been skating in winter and flying kites in the summer. Now he enjoys fishing and horseback riding and follows up lessons upon the piano with pleasure. And the vein of seriousness in his nature is shown in his thirteenth year by his usually attending church both morning and afternoon and expressing himself briefly concerning the services. He was also regularly in attendance at the Sunday-school. At this time he writes that he has been to the Town Hall in the afternoon to hear a lecture on temperance before the Band of Hope, which was very interesting, and that in the evening his father allowed him to sit up and see many of the neighbors who came in, among them the young president and vice-president of the Band of Hope, and he adds: "This day was spent as pleasantly as any day of my life." A month after he was thirteen years old, he entered the public high school. At this time he records the purchase of a silver watch for twelve dollars with money which he had earned by work upon the place. Baseball becomes a favorite sport, a club is organized, and match games are played with neighboring clubs.

In his fifteenth and sixteenth years, he is attending lectures



at the Mechanics' Institute, in Roxbury, by the men of note who gave lustre to the lecture platform at that period — Phillips, Curtis, Beecher, Chapin, Higginson, Schurz, Whipple, Sumner, Emerson — and expresses his pleasure therein. The last two years of preparation for college were spent at Mr. W. H. Brooks' private school, in Boston. This gave him opportunity in the spring, summer, and autumn of 1861 to see the regiments of volunteers as they marched through the city on their way to the seat of war, frequent mention of which he makes with interest, and at this time he briefly chronicles the war news as it comes.

In April, 1862, the family removed from Dorchester to Boston. On Sunday, the 13th, the first Sabbath thereafter, Theodore attended for the first time, by invitation of his aunt, Dr. Harriot K. Hunt, a service of public worship in the Church of the New Jerusalem on Bowdoin Street, Rev. Dr. Thomas Worcester, pastor. Dr. Hunt for several years had been interested in the teachings of the New Church and thus availed of her first opportunity to introduce her sister's family to its instruction and influence. On the next Sunday he attended again, and on the following Sunday he records that he attended and heard Dr. Worcester's colleague, Rev. James Reed. Attendance at this church was thereafter continuous.

In July of this year, Theodore was admitted to Harvard College without conditions, and on Aug. 29 began his studies there, a member of the Class of 1866. At the same time his father rented a pew in the New-Jerusalem Church, thus providing for the attendance of his family at this church. But Theodore's eagerness for religious worship and instruction leads him in the afternoon or evening of each Sunday to attend some other church in the neighborhood, either the Church of the Advent, Episcopal, or the West Church, Unitarian, of which Dr. Cyrus A. Bartol was then the pastor, or, by a walk to Roxbury or Dorchester, a church service there. Walks of eight to ten miles, covering a circuit of nearby towns, were frequently taken by him at this time. Now in this first year of his college life, he is making his home with his parents and daily walking out to Cambridge and back.

On Sunday, Nov. 16, of this year, Theodore begins attending a class in the afternoon for the study of the doctrines of the New Church as revealed through Swedenborg. He makes mention at this time of pleasant social gatherings of the young people of the church at the homes of members of the Society, at Rev. James Reed's, at Mr. George J. Webb's, and others ; and speaks of being present at the first of a series of social meetings in the vestry for all who attend the services of the church. Dec. 13, he purchases his first New-Church book, at his own expense, namely, Swedenborg's work, entitled, "Apocalypse Revealed," which is the work that the class is studying on Sunday afternoons. Three months later, he records that he has bought and is reading Hobart's "Life of Swedenborg."

Baseball playing has continued a chief form of sport and exercise during the years of his preparation for college, and after entering there he becomes a member of the "first nine" of his class and narrates in detail a memorable visit to Providence, Rhode Island, for a match game with a nine of Brown University, in which the Harvards won, he is "inexpressibly happy to say." The August vacation of this year was spent in a trip to Bangor, Maine, and a carriage drive thence of eighty miles to Machias, from which place a logging camp far in the forest was reached, and ten days spent among the lumbermen with the enjoyment which he always derived when in close touch with nature. His eighteenth birthday occurred during this absence from home, and his mother writes in his journal:—

You are a true, faithful boy, conscientious and wishing to obey His commandments who giveth them to us to walk therein, for His ways are wisdom and peace; let no vain person persuade you from the path of duty, but continue firm and steadfast. . . . And may you renew in you a determination that your life shall be so ordered as to confer happiness upon yourself and all around you.

When the sophomore year was entered upon, he has this entry: "Some of our class did a good deal of hazing last night, but it is mean and childish, and I shall not engage in it." He has become a member of the Institute of 1770, and takes part in its debates.



From time to time, Theodore has continued to manifest his interest in the Civil War by notes concerning the departure of regiments for the front and the return of other regiments which have served out their terms of enlistment. On one occasion he describes the passing through the city of a regiment of negroes for the seat of war, its review by Governor Andrew on the Common, and its fine appearance. He has already attended a course of lectures at the Lowell Institute by a late captain of the Hungarian Army on military tactics in field service. In the winter vacation of his second college year, January and February, 1864, he is receiving military instruction under the auspices of the Massachusetts Rifle Club and enjoying the drills, and he joins a class for the study of infantry tactics. At this time he makes this entry in his journal: "I have for some time been deliberating about leaving college to go to the war and have at last with the consent of my parents determined to study for a commission in the Colored Troops. In the evening I called on Dr. Hill [then President], who promised me a letter of recommendation." The next day he writes: "I have fully made up my mind to study for the next three months to perfect myself in an officer's duty." This he did and was examined, and he received a certificate of rank as First Lieutenant of Infantry. This was on Monday, April 4, 1864. The previous day at the morning service he had been baptized by Dr. Worcester to signify his belief in the doctrines of the New Church, and then, in order to testify his love and gratitude to his pastor in boyhood, he had been out to Dorchester and called upon Rev. Nathaniel Hall in the afternoon.

On the 7th of April, at Washington, Theodore passed the necessary examination to receive a commission of the rank of first lieutenant of the first class and returned home to await orders. Two weeks later he is called to Cambridge, "Where," he writes, "I found the whole sophomore class assembled. I was greeted with cheering, which was kept up until F——W—— took the chair and announced that a sword, sash and belt were then and there to be presented to their former classmate, Lieut. T. F. Wright." The presentation was made, the sword bearing

the inscription, "Presented to T. F. Wright by the Class of 1866 of Harvard University, April 22, 1864." He continues: "I then had the pleasure of shaking hands all round. The sword, sash and belt are according to regulation and of the very best quality. With these by me I shall never forget Harvard."

On the 22d of June, Lieutenant Wright receives his appointment in the 108th Regiment U. S. Colored Infantry with orders to report at Louisville, Kentucky. Five days later he leaves for his post of duty, having received from the poet, Forceythe Wilson, a Kentuckian, then resident in Cambridge, much valuable information and letters of introduction. Arrived at Louisville, he is assigned to Company C, and, as the captain has not yet been appointed, upon him falls the duty of taking charge of the company of a hundred "green" men, drilling it several hours a day, and discharging the successive duties which fill all the time from sunrise to sunset. Yet he records: "I find time, though, to read my Testament every day, and often turn to the fly-leaf where dear mother wrote her boy's name and her blessing." Again he records: "Much more temptation greets me here than at home, and there is not the feeling of restraint where you are so far off that no one knows you. But One seeth everywhere, and I try to remember that I am more responsible now than I was when at home." Again he writes to his mother: "I often peruse your letters which seem almost inspired with their spiritual comfort and home remembrances. Never be afraid of ill fortune happening to me, for it never can. My trust is in the Lord, and whether I live or die, I shall be your son and always present in the spirit when not in the body. I have a deep conviction of some day returning to you in the flesh, but realize that, as I am with you now in heart, so I shall always remain. . . . Do not be anxious about the letters, for I have scarcely felt homesick at all since my arrival. The thought that I am here in my country's cause and my parents' confidence keeps me joyful." Later Lieutenant Wright is assigned to Company F, which has its full quota of officers, "none of whom," he records, "smoke or drink or swear." He is now mustered



in for three years dating from the 28th of June. Again he writes to his mother: "I read my Testament often and mark the passages I understand best. Perhaps you could find some other little New-Church pamphlet like 'Charity' to send me. I shall write pretty soon to—— and give a description of our religious meetings with the blacks held every night and which do much good to officers and men. . . . The men seem very fond of me. Only one has been in the guard-house. They are the best behaved in the regiment." This was said of the men of Company C, of whom he had had the entire charge. Again he writes: "The time flies very fast. . . . The men hold a Methodist prayer-meeting every night and seem very fervent. It sounds good to hear the hymns deaconed out." During the summer, Lieutenant Wright was detailed with his company and other companies of the regiment to post duty at Maysville and Fort Boyle, and in late September the regiment was ordered to Rock Island, Illinois, and assigned to the duty of guarding prisoners, eight thousand in number. Here among his duties was in regular turn officer's guard duty at night, when he walked the parapet surrounding the prison or "pen," as it was called, under the beauty of the moon and the stars upon clear nights or in severe storms of rain and snow or in cold biting winds.

He has been reading "Gems from Swedenborg," and says: "I find that I am getting a much better understanding of New-Church doctrines, and love to study Swedenborg's vast thoughts. What if dear old aunty knew better than I did for what I was fitted in this life! When 'the Rebs' have vanished from existence, you may expect to see me decided upon my future way, but there is no use to talk of aught now but unconditional surrender. . . . I shall get time this afternoon to study a nice hour or two in Swedenborg, who becomes dearer to me every day. I can never be sufficiently thankful for parents who look after me as you have done. . . . No boys ever had a better example in their father than we. God bless and keep thee, thou true mother." Again he writes: "Round has flown the week giving this blessed day for rest. I have come to enjoy very much my

Sundays, for amid the hurry and bustle of the week days it is difficult to spend much time in reading or thinking. . . . I have now nearly finished a second reading of the 'Gems' and consider the book an excellent preparation for understanding the deeper truths and reasonings in the complete works from which these selections are made. The book has been a great treasure to me, and I always slip it into my pocket when I go on guard." In November, he has finished the reading of the "Divine Love and Wisdom" and has begun a thorough reading of the Old Testament, trying to understand the spiritual truths therein contained. And upon receiving a copy of the "Book of Worship," he says: "It will be very useful to me, for here I have in a condensed form the doctrines and precepts which I must follow as near as I can."

On Sunday, Jan. 1, 1865, Lieutenant Wright records: "The New Year finds me in the enjoyment of excellent health and God only knows how many other blessings. . . . The men were addressed to-day by Professor Peck of Oberlin University, a staunch patriot, who congratulated them upon their advancement and the second anniversary of their emancipation. Commenced reading Swedenborg's work on the 'Divine Providence.'" On Feb. 8, he records: "Finished reading the 'Divine Providence,' and feel that I have gained exceedingly by its perusal. I shall never forget the many happy hours spent in studying the blessed truths, which are getting to be evident and clear."

Three months later, the rebel forces having surrendered and the demand for men having been more than satisfied, Lieutenant Wright is feeling a call to resume his studies and writes home for his parents' counsel. He buys an algebra to brighten up his knowledge of mathematics and is thankful for a good memory in recalling his previous labor. He begins reading Sophocles' "Antigone." A few days afterward, Lieutenant Wright tenders his resignation, that he may complete the studies interrupted for the sake of entering his country's service. At this time he is detached from his regiment and ordered to Springfield, Illinois,



for duty in the mustering out offices under Brigadier-General Oakes. After two months of confining labor here, on July 23, Lieutenant Wright receives his honorable discharge from the service and a week later has reached home. Here and in Maine he spends happily the next six weeks, although at first he writes: "Have been feeling quite homesick for the army, but shall soon get over it and used to the loose ways of civil life. Wish very much vacation was over."

With great eagerness, therefore, Mr. Wright returns to Cambridge at the opening of the college year and resumes his studies. He has been allowed to re-take his place in the Class of 1866 and happily settles down to a hard year's work which includes some extra courses on account of his absence. He has bought and read Noble's "Appeal in Behalf of the New Church" and is engaged in reading "Conjugal Love." Sept. 17, he joins the Sunday-school and becomes a member of Mr. Sampson Reed's class. The next work which he reads is the "True Christian Religion," and he says: "Am accustomed to read Swedenborg just before retiring, with two or three chapters of the Bible." He expresses his especial pleasure in preparing his forensics, which come bi-weekly. He next reads systematically the "Apocalypse Explained." Several courses of lectures, both within and without the college, are attended in addition to the prescribed course for the senior year, and he graduates with his class in July.

Mr. Wright has been present at the meetings of the General Convention held the previous month in Boston and has made known his purpose to study for the ministry of the Church. He is, therefore, immediately upon his graduation from college, one of six students who present themselves as the entering class of the Theological School now opening at Waltham by the direction and provision of the General Convention lately held. The term of the School continued two months, and the lectures and recitations were attended with keen interest. On Oct. 7, he receives the rite of confirmation and becomes a member of the Boston Society. His eyes have been giving him trouble and

limiting him much in their use, so that a winter of study and reading seems to be out of the question, and Mr. Wright, therefore, seeks and spends a period of out-of-door life upon a farm in Lansing, Michigan, the home of the second lieutenant of his company in the regiment of colored infantry. Here wood-chopping in the forest becomes his regular occupation, and he expresses delight in the crisp, clear air and in the beautiful stillness of the woods. He writes: "I am growing almost too happy to live; the time seems to go in a sort of a dream."

In May, 1867, having returned, Mr. Wright becomes a director of the New-Church Union and is made chairman of the sub-committee on the library. In June, he attends the sessions of the General Convention in Cincinnati as a delegate and upon his return begins his second term at the Theological School in Waltham, which holds its sessions in the summer months. While here, on July 8, his beloved mother was suddenly called to her heavenly home, the "mother, who," he writes, "has toiled and joyed and wept for me all along without ever being weary. . . . It is good to think that she is of the Blessed Dead who die in the Lord and rest from their labors. Her life on the earth has been one of great pain without complaining — now pain is no more. We sit and feel the sweet spirit still protecting the household, still with us who remain." There could indeed be no mourning for such a mother. Her life had been consecrated with loving ministration to others, not only within her family, but widely outside. Her soul had become filled with beauty and she could be thought of only with peaceful happiness as among the blessed.

In August, Mr. Wright writes his first sermon, taking as his text: "In my distress I cried unto the Lord, and he heard me." This was read before the students at the close of the School in early September. At this time he is invited to contribute to the pages of *The New-Jerusalem Magazine* and writes the first paper which appeared therein from his pen in the December number, entitled, "Living in Accordance with the Divine Providence." This was followed by other short papers in the

succeeding issues. Thus began Mr. Wright's long connection with *The Magazine*, which was, in a sense, the predecessor of THE NEW-CHURCH REVIEW. At this time also he receives a complete set of the works of Swedenborg in Latin, thirty-two volumes, substantially bound in turkey morocco, and he remarks: "It was a great gift on father's part and a great beneficence to me, for in these books I am to find not only my spiritual life, but my temporal livelihood also." He now joins a class in Hebrew in the Harvard Divinity School under the instruction of Dr. Noyes.

At the semi-annual meeting of the Association in October, Mr. Wright is made assistant secretary. The first service for worship which Mr. Wright conducted was at Lynn in November of this year, 1867, in a private house, and it made him deeply happy. He continued during the following five months to officiate for the little company there, recording a steadily increasing attendance and interest. In March, 1868, he completes the reading of the "Arcana Cœlestia," which he had begun six months earlier, remarking: "I have hardly missed a single day in its perusal." On April 1 of this year, Mr. Wright passes an examination before the Committee of Ministers and Laymen of the Massachusetts Association and is granted a license to preach. It has been his rule and his pleasure usually to write a sermon each week during the previous winter, but in his services at Lynn he has read the sermons of ordained ministers.

On April 6, in the church of the Boston Society, Mr. Wright's marriage with Miss Harriet S. Chapman, of Cambridge, is solemnized, Rev. James Reed performing the ceremony. Then the Berkshire Hills and Northampton were enjoyed for a time.

On May 17, Mr. Wright preaches for the first time since he was duly authorized to preach, officiating at Woburn, and three weeks later preaches at Providence, R. I. He now takes up the study of Arabic and carries it forward together with Hebrew, Greek, and Latin. On June 21, by invitation of the pastor, Rev. James Reed, he preaches in the church on Bowdoin Street



and expresses his deep enjoyment, "because for the first time I officiated in a consecrated building." And the next day he records: "The studies go on quite pleasantly after the impetus of yesterday's deep happiness." He is eager for the opening of the summer term of the Theological School and writes: "I am getting pretty restive and find that books keep me down and give me hope." He is reading d'Aubigné's "Reformation in Germany and Switzerland" and Origen's "Commentaries." In July, with Mrs. Wright, he attends as a delegate the meetings of the General Convention in Portland, Maine. Of a sermon preached there he writes that it was particularly good and useful, dwelling upon the importance of our keeping in mind and in conversation the humanity made afterwards Divine, urging that there should be more of Christ in our religion. At one of the sessions of this Convention was discussed the subject of tithing, and he writes: "In accordance with a resolve of the Convention, upon which I voted yea, we have kneeled down and prayed to God, 'Thy Kingdom come,' and have determined to do our little part toward the establishment of that kingdom by setting apart one-tenth of all money received." Mr. Wright never departed from a strict adherence to this resolve during the remainder of his life and found it a happy and easy course to be bound in freedom thereby.

Now Mr. Wright begins reading "The Apostolic Fathers." At the end of his twenty-third year in a spirit of gratitude he writes: "A year full of providences, as has been every year of my life. Last August I was apparently a good way from the ministry. And how great a change has taken place. I have been licensed, have conducted services, have written sermons and preached them. So much nearer have I come to the life-work. . . . I hope very much for strength to go on without immoderate haste and without lagging. May the Lord enable me to go on, increasing in that wisdom which is of life and in strength to exhibit to men the Holy City to which all are called who are willing to come." And on the next day, his birthday, he says: "To-day sees the young man set out on a new year,

wherein he prays the good Lord to make of him a useful instrument. So he believes He will make him, because, as said Clement, He will breathe in him and hold him in His hand."

The following day, Aug. 4, the Theological School opened in Waltham and Mr. Wright begins attendance upon his third term. He mentions writing at this time a series of essays on the name, "I am that I am," remarking, "They cost me a good deal of hard thinking," and he further records: "To crown the week, I have received an invitation to preach at Bridgewater to-morrow" (Aug. 16). His sermon there was on the text: "A city set on a hill cannot be hid." He writes: "I am going down again next Sabbath. This Society is now without a pastor." Mr. Wright continued to preach for this Society the next two months, and at the end of that time he was invited to be their minister for a year beginning Nov. 1, and accepted the invitation.

In early December, Bridgewater became the home of Mr. and Mrs. Wright. The third term of the Theological School had continued to Dec. 4, and they had boarded in Waltham during its session. Now they are settled most pleasantly and enter into the duties of a pastor's life most actively. Very soon distant members of the Society are called upon by means of long walks, and a systematic, earnest effort is made to bring all together in full coöperation for the upbuilding of the Church. The responsiveness becomes very encouraging and strengthening. A warm and happy sphere pervades the congregation. The beginning of service as a settled minister has been made auspiciously.

Mr. Wright is now disposed for a time to preach without notes. But he never discontinued the practice of writing out many of his sermons and lectures as a matter of self-discipline and an aid to advancement as a preacher. He employed both methods all through his forty years of service.

On April 8, 1869, in the church on Bowdoin Street, Mr. Wright was ordained into the ministry by Dr. Thomas Worcester, and he returns to his work very happy in the thought that he may



now respond to all calls for a minister's services which may be made upon him:

This year the town of Bridgewater holds its first observance of Memorial Day, the observance being very generally entered into by the people. The returned soldiers, twenty in number, of whom Lieutenant Wright was one, marched at the head of the column to the cemetery. A full program was carried out with care. Upon this same date, May 30, a box for the reception of contributions to the Building Fund for a new church edifice is procured and placed and receives a contribution from the tithe account of the minister. In October, Mr. Wright receives a unanimous invitation from the Society to become its Pastor, and on Nov. 11 he is duly installed by Dr. Thomas Worcester. Closing the entry in his journal for the day, he says: "My heart is almost too full to set anything down except that I will try — try to let the Lord work a good work among those I already love." His Sundays have been very busy days in his desire to do as much as in him lay to minister to the needs of the people and promote their spiritual welfare. Of these Sundays he writes: "I think how my Sabbaths used to pass so slowly a few years ago; and now they are the busiest days. It is better as it is now. For it is happy work, and useful, since the Son of Man is Lord also of the Sabbath."

In the year following, 1870, the new house of worship is building, and there is steady encouragement from a deepening interest, an increasing attendance upon the services and classes, the reception of new members into the Society, and this better provision for the expanding of the work of the Church by means of a more adequate and pleasant edifice. The money has been freely coming from the members of the Society to render the accomplishment of this prompt and certain.

In the summer of this year, were inaugurated the monthly meetings of the ministers of the Association, the first one being held in Waltham where the Theological School was in session, but the place of meeting adopted being the church rooms in Boston. Vacation was spent in North Conway. Here the moun-

tains came to be loved for their beauty and uplift. Here Mr. Wright made his first ascents of their massive, rugged forms and drank in the inspiration of their extended views. Here he became gratefully impressed with their peacefulness and strength. Here he entered into the delightful repose and spiritual quickening of the services held by his brother minister, the Rev. John Worcester, at which a little company of grateful worshippers gathered.

On Oct. 6, he writes: "Have been in my old uniform to-day, the occasion being the laying of the corner-stone of the Harvard Memorial Hall. . . . I joined the procession which was formed at Gore Hall. The exercises were very impressive. A deep feeling pervaded the speakers and their audience. Especially when Attorney-General Hoar, who gave the address, quoted the words of some who were slain, many an eye was filled with tears."

At the meeting of the Massachusetts Association held on Oct. 13, the Rev. T. B. Hayward declining a re-election, Mr. Wright is elected Secretary. He records that the meeting was the pleasantest he has attended, not a dissenting voice being heard, and he adds: "The general view of the progress of the Church was very encouraging, five new churches being in process of erection. The Contoocook Society of New Hampshire was admitted to membership, and the whole State was added to the territorial district of the Association."

In November he writes: "Last week completed the first year of my labors here as a pastor, and it seemed well to take notice of it. We therefore invited the congregation here for the evening, when I gave a little account of Oberlin's pastoral life as an example of what the life should be." Before the year closes he has an enforced rest from the use of his pen by reason of inflammation in the eye, on account of which his oculist prescribes entire rest and cessation from reading and writing. This course soon brings the desired result of improvement. Later he records: "I have fallen into the habit of preaching without notes altogether, and am thankful now that I was led



to persevere in doing so. The sermon seems to be more from the heart, and I feel that I see eye to eye what is needed."

When the spring of 1871 had opened, Mr. Wright records: "The prospect of attending Conference and Convention fills me with agreeable thoughts of next month. Indeed my preparations have already begun — with writing a little paper or two to be read at the Conference. I know of nothing so delightful as attending a general meeting of the Church, into which descends from the Lord a mighty impulse to work on, in spite of every obstacle, inward and outward. We shall do but little, any of us, at the best, but that little we must do with a will. The New Church is one great sea of happiness."

In September of this year, the last service in the old house of worship, which was the first erected by the New Church in New England and had been the home of the Society for thirty-seven years, he describes as an affecting occasion to many, especially among the older ones. He chose as the text of his sermon: "They go from strength to strength." On Sept. 20, the new edifice, which had been erected and was now complete in its appointments, was dedicated. The dedicatory address was made by the Rev. Abiel Silver. The sermon was preached by the Rev. Joseph Pettee, his text being: "For thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Of these it is recorded: "I think no one could have heard the impressive address and sermon without being affected by the simple depth which was in them." The pastor's sermon in the first Sabbath service in the new church was drawn from the words in Revelation: "I am Alpha and Omega," suggested by the monogram of these Greek letters which had been placed on the wall of the chancel, and he drew therefrom the great lesson that all the Divine attributes are united in the Lord Jesus, who is thus at once Ruler of the universe and our loving Saviour. At the close of the year he records: "It is remarkable how our congregation has increased

of late, and it is gratifying to know that no outward persuasions have accomplished it. I try harder and harder each week to make what I say *plain*. Looking back to the sermons I heard, and remembering how seldom I understood them, I am forced to believe that it is the very hardest thing to accomplish. But **I am trying.**"

At the beginning of the year 1872, the Pastor records: "We all begin the new year in health and hope, and in the belief on my part that, if my work in the ministry is faithfully done, great success will come to us. May the Lord be merciful to me and keep me in the path of truth and humility."

At the annual town meeting held in March, Mr. Wright is elected a member of the School Committee for three years, and he gives himself assiduously during the spring term following to visiting all of the schools and becoming familiar with the work of each. He writes: "It is very cheerful work. . . . My duties as School Committee go smoothly and happily and are delightful to me." In June, a house is bought and removal to it made.

The Sunday before his vacation he writes: "This morning I took what I may call one of my favorite texts: 'These things have I spoken unto you that in me ye might have peace.' I never feel perfectly happy in a sermon except when I am pointing people to the loving Saviour."

Upon reaching home again, Mr. Wright records: "Our minds are full of happy reminiscences, the pleasantest possible complement to which is our cordial welcome in Bridgewater. . . . I live in a whirl of happiness. From the time when I go out at sunrise to the garden to get the day's vegetables, sitting down under the trees in the still delight of early morning, all through the busy day, it is a strangely glad time. Plato aspired to hear the music of the spheres, but every day the soft music of harmonious labors sings gently about me. The garden is always to me a paradise. The exhilaration of perfect health combined with a time of clear seeing in spiritual things seems to entirely remove all that is unhappy in the world." Soon there-



after he speaks of having written an article for *The Magazine*, in which he has stated some reasons for understanding the "True Christian Religion" to contain preëminently the doctrines of the New Church. At this time he becomes a member of the Plymouth County Agricultural Society, and he always continued to have an interest in its objects and exhibitions.

In May, 1873, Mr. Wright was elected a member of the Missionary Board of the Association, a re-organization of the Board being effected at this time. The course of Sabbath evening lectures on the Book of Revelation now closes with the twenty-sixth lecture. And he writes: "It has been to me, and I trust to some others, a profitable study. The diffidence felt at the outset of so bold an undertaking has hardly diminished till the close, and I am now very thankful that I have been led through difficult places without losing the way. Swedenborg's 'Apocalypse Revealed' has been my lamp."

In October of this year, the semi-annual meeting of the Massachusetts Association is held in the Bridgewater church. The Sunday evening course of lectures for the season is inaugurated, which are to be upon "The Earthly Life of the Lord." As planned out, there are to be twenty-five. These succeed, the Pastor states, a vesper service which has been very acceptable, being a purely Scriptural service.

In December, Mr. Wright's father's failing health takes on a more serious form, and he writes: "I can now only determine to be with him all my duties will allow. I cannot set down here how much of benediction there is in his very presence. It is a reign of peace." Four months later this beloved and honored father passed on into his heavenly rest. The Rev. James Reed and the Rev. Nathaniel Hall, of Dorchester, joined in the funeral service, and the body was tenderly laid in the family lot at Mt. Auburn. He writes of his father: "Among my recollections is one which I wish to set down here. In 1864, I joined the army, going to report at Louisville, Ky. Father had said nothing to dissuade, and I took his assistance in getting equipped as matter of course. When the last day came, he was calm as ever and

went to the cars with me. After resting a few minutes, he rose to go, and taking my hand, said in a voice of firm tenderness which attracted the notice of those near by, 'My son, remember, my blessing goes with you.' He did not know then how the words strengthened me to deserve that blessing in all after life. I shall always remember him as he was in 1864, in the time when his words made of a boy a man."

¶ In July, the Pastor records: "At length we are come to the last Sunday before vacation. Not that the year has been longer, but that I have undertaken more than ever before. . . . It has been a very happy year except for one thing, the precarious state of Mrs. W's health. Now we enter joyfully into the vacation. All our people join me in hoping that the strong air of the mountains may do glorious work." The vacation was pleasantly passed in Shelburne, but did not bring the desired benefit to Mrs. Wright's health.

The fifth year of his pastorate is completed in November. At this time Mr. Wright says: "I cannot but think that the years have been outwardly prosperous for the Society, and I am sure that they have been very happy years to us. There is ground for encouragement too, the average attendance at both Sunday-school and Bible Class having increased fifty per cent. during the last year, while the attendance at the public services has usually filled the church." He receives before the close of the year his inheritance from his father. And he records: "The little tithe account will begin to make larger gifts, but we have very much enjoyed it heretofore."

In January, 1875, his aunt Harriot, who had first introduced her sister's family to a knowledge of the New Church and had been deeply gratified to see her nephew Theodore step by step advance into its active ministry, was released from the earthly bonds which had held her and joined the company of the loved and the blessed who had gone on before. Of this event Mr. Wright briefly records: "To-day, instead of setting down my Sunday work, I have to record the death of one who was always almost as near as a parent, and whose departure leaves a great

void in our earthly circle. I cannot describe her rugged and yet tender mind, her strength of will, her energy which welcomed obstacles. Her self-reliance was very great, and yet she was very trusting, and devotion was native to her." From this aunt, who had labored zealously and industriously in the medical profession for forty years, a further inheritance was received.

In the autumn, another year's work is planned and entered upon, but Mrs. Wright's condition of health leads, by her physician's advice, to the decision to seek the aid of the climate of Colorado. So the Society grants a leave of absence, and in early November the Pastor and his wife are on their way thither, leaving behind a host of loving friends whose prayers go with them. Two weeks later, he records: "To-day we are in Colorado, in full view of the Rocky Mountains, here to rest, it may be, for the winter. . . . We live in great and wholesome tenderness of spirit. We are very much at home." The Unity Church people asked Mr. Wright to help them, and he followed up preaching for this Society for a short time. He speaks now of re-reading the old copy of "Apocalypse Revealed" with fresh interest and declares: "How delightfully clear and strong it is!" Having become convinced later that it is better for him to hold services distinctly and fully New-Church, he begins in the private houses of those who are already interested.

Mrs. Wright becomes entirely prostrated during the second winter and rallies sufficiently only in May to bear the strain and weariness of the journey home. The summer passes with a steady decline of strength and increase of suffering, and on Sept. 15 the peaceful soul is at rest. The Rev. Joseph Pettee conducted the funeral service. "He read," it is recorded, "a specially prepared address which must have satisfied every heart. . . . I am in great tenderness, but in no sadness. . . A sense of her near presence and of her being in health and joy is very strong with me. Thus the Lord in His mercy opens the way for our going thither most willingly."

Somewhat later Mr. Wright records: "I am greatly enjoying the evening lectures, which are an effort at a rational presenta-



tion of our doctrines, beginning with the idea of God and creation and going on with the history of man, his decline, his redemption, and the future life."

In May, 1878, Mr. Wright is one of the Town Committee which is preparing for an especial observance of Memorial Day and superintends the erection of stones for the unmarked graves of soldiers. At the end of this month the American Conference of New-Church Ministers holds its sessions in the Bridgewater church. He speaks of the meeting as very harmonious and helpful.

The vacation is spent at North Conway, New Hampshire, and proves very strength-restoring. Mr. Wright sees and confers much with the Rev. John Worcester and takes the service twice in his study upon two successive Sabbaths. On Aug. 15, he records: "Rev. Thomas Worcester died yesterday. A man of very strong character, he knew no doubts as to the truths of the New Church nor fears on account of its early unpopularity. A natural leader, he was for fifty years Ordaining Minister and ordained many of us into the ministry, Presiding Minister of our Association from the beginning, and President of the General Convention. The memory of no New-churchman is likely to equal his."

Before the close of the year, Mr. Wright records: "For some time I have had in mind the important advantage to our town of a public library and have started the matter by subscribing five hundred dollars as a memorial gift in token of the indebtedness incurred during our residence among these intelligent and considerate inhabitants," referring evidently to all in the town, whose welfare has been upon his heart. The movement thus started gained momentum at once, and in the following July, a collection of books having been gathered and catalogued, the library was opened in a suitable room to the use of the public. Much of the labor of preparation was performed with eager willingness by the originator of the movement.

On Dec. 4 of this year, 1879, Mr. Wright is married to Miss Pamela Keith, a member of the Bridgewater Society. The

marriage union was entered into with the noblest purposes and the highest aspirations, promising a happy and a consecrated walk together, in which the love of the Lord and His Church would have foremost place, self-sacrificing ministry to His children would never find them weary or faint-hearted, and all good causes would receive their helpful encouragement and loyal service. The promise was most fully and beautifully realized in all the subsequent twenty-eight years of their united lives. None who were in touch with them could think of the one without the other. They moved together, they worked together. They gave the blessing of their united presence to the Church in all her meetings, large and small, to lines of charitable work, to the homes of their neighbors and friends, to the children of the Sunday-school who ever found them together teaching the truth and leading to good of life.

At the opening of the New Year, 1880, the Pastor records: "I would like to set down the very happy condition in which the season finds us. In the church work matters seem hopeful. I am preaching both written and unwritten sermons, enjoying the latter more, but taking great pains with the former for the sake of improvement. The evening lectures, all unwritten, go pleasantly. The Sunday-school prospers, increasing in numbers and not losing in efficiency." A little later he writes: "I read a sermon to-day on Gethsemane, the first time in my ministry when I have felt able to describe the anxiety of His love."

At this time Mr. Wright is called to accept a new office, that of associate editor of *The New-Jerusalem Magazine*, and he writes: "It is a duty which calls not only for time and strength, but for patience. It looks like a task, but, the Lord helping, I must try." Soon the editorship of *The Magazine* devolves wholly upon him, but he says: "System is coming to aid the editing work." Presently the decision is reached by those in charge of its publication to reduce the price of *The Magazine*, "a change," he remarks, "which will increase the usefulness of it considerably." By issuing several double numbers the be-

ginning of the new volume is brought forward from April to January, and Mr. Wright is appointed to have the whole charge of *The Magazine*.

On April 1, 1881, Mr. Wright begins a new volume of his journal with these words: "My previous journal was begun in Colorado. I am now firmly settled in Bridgewater again and have no doubt that I shall begin the next journal in the same good place. Certainly I now have enough of that blessed gift from on high — work. Besides the pastoral duty of a hundred families, there is *The Magazine*, the secretaryship of the Association and its four committees, the duty as president of the public library, and now that of chairman of the building committee who are to put up the Memorial Hall. May I be very earnest to be led of the Lord in all this, for then good will come, and otherwise harm." Presently he is able to record: "*The Magazine* has gained two hundred subscribers, a very unexpected increase. I give it about one-third of my time."

In May, Mr. Wright attends the General Convention in Washington, and he records: "Enjoyed especially the account of movements abroad, in Italy, Hungary, Sweden, Denmark, Switzerland, East Prussia." This probably marks the beginning of his active interest in missions abroad.

When in the following winter the Pastor finishes his course of ten lectures on "Man's Eternal Life," he records: "They have been the means of finding out and showing how fully these truths about the angels and the heavenly life appear from the literal meaning of Scripture." The last day of the year, 1882, he records: "I can hardly review the year except by saying that it has been one of activity and peace. At home and abroad there has been enough to do, but enough of it has kept me out of doors to preserve health. It seems to me that I have gained slightly in breadth of view in church matters. . . . I shall make further effort in this direction. To-night we meet to examine our hearts in preparation for the Holy Supper and to pray for increased faith."

Early in the New Year, 1883, Mr. Wright records: "Some



pleasant words have come in for the editor, and I feel that *The Magazine* has now fairly taken up its work. The increase of labor to me is so far agreeable." Recently *The Magazine* had been enlarged eight pages and the editorial departments extended.

On May 29, is commemorated the fiftieth anniversary of the Society with a full program of exercises, at which five papers were read, treating of the planting of the Church in Bridge-water and the formation of the Society, and covering the four successive pastorates, including that of Mr. Wright for fifteen years.

In the autumn, removal to the new house which has been building is effected, and Mr. and Mrs. Wright find themselves very advantageously situated for the prosecution of their devoted work for the Society. Presently the Pastor records: "The Sunday evening lectures, defending the literal truth and expounding the spiritual force of portions of the Word, are pleasantly received. Considerable fresh energy is developing in our work, both here and elsewhere, and I am called to lecture somewhat abroad. . . . At present the laborers do not increase as fast as the opportunities."

In May, 1884, at the Ministers' Conference, Mr. Wright contributes a paper on "Public Prayer" and at the General Convention reads an address on "Our Theology and its School." Later he records: "I thus close the sixteenth year with this people and close it gratefully and hopefully."

On the 1st of October, Mr. Wright is invited to take the department of Homiletics and Pastoral Care in the Theological School, and he at once assumes its duties, having eight students in his care. Upon Thanksgiving Day of this year, the custom of holding a religious service in the church is established, and he says: "It is the first time that I have held a Thanksgiving service in the church, and this time it seemed to be needed by several. It was therefore not held as an experiment, but with religious interest."

The year 1885 continued the same happy activity which the

former years had seen. More members were received into the Society, some valued members were removed to the spiritual world, and the services, lectures, and Sunday-school were attended with earnestness and faithfulness on the part of the people. In this year the little book "Life Eternal" was published. Subsequently, Mr. Wright also published eight lectures under the title "The Realities of Heaven."

Mr. Wright records that in May the first diplomas which had been given by the Theological School were bestowed upon the graduating students, attesting to the completion of a definite course of preparation for the ministry. Rev. John Worcester, the honored President, delivered the address upon the occasion, which was in the Bowdoin Street Church. Then three notable days were spent at Hartford, Connecticut, in attendance upon the first Congress of Churches, Rev. Messrs. Giles, Dike, J. Worcester and Seward being also in attendance.

In the vacation there is camp life on Mt. Monroe amid much grandeur of view and with experience of storm and tempest as well as of clear air and sunshine. He writes: "On Sunday morning with a clear sky we three [he had two young men as companions] held a service on the bank by the tent, and I have never enjoyed one more. The feeling lasted all day, and at the close of it I went and sat on an overhanging rock enjoying to the full the clear air, the extended views, and especially the quiet grandeur of the place. Next day at daybreak I made up my pack, reached the summit of Mt. Washington through a thick cloud at half-past six, and so came back satisfied, edified and strengthened. If I never occupy a tent again, I have ended at the right place."

Upon Christmas Day, for the first time, a service is held in the church. "All present were glad to come," he records. "I had hesitated to propose it to a people of Puritan instinct, but I did wrong to hesitate."

In February, 1886, an incident occurs which well illustrates Mr. Wright's determination to be at the post of duty, even if very great and unexpected difficulties arise. He has been called

to Boston to deliver an evening lecture. A severe rain-storm has set in during the night. He has an engagement at home to conduct a funeral service in the afternoon of the next day. He learns in the morning that the railroad has been so badly flooded as to make travel nearly impossible, but that one indirect line is open which may carry him to within eight miles of home. He takes this and, arrived at this point, learns that neither by track nor highway can conveyance be obtained further. So he starts to walk. Rain was still falling. The roads were very soft and deep. After two miles he came to a place where a long stretch of road was flooded, and he was obliged to wade. When about two miles from home, a place is reached which is impassible. Here a man takes him round in his boat. He reached home in season for the service and fulfilled the obligation resting upon him.

Another incident at this time illustrates Mr. Wright's attachment for places and things which have once been loved and have entered into the woof of his life. Having a leisure hour during one of his regular days in Boston for school and editorial work, he goes out to the old Dorchester home, and he writes: "After twenty-five years of absence I entered the house by the kindness of its occupant and visited the principal rooms. I was very deeply impressed, the old associations crowding my mind full of the persons, words and works of the past. There are many things to regret in what has gone and cannot be brought back, but these are all on account of my own failings, and none of them are concerned with what others did. . . . Every tree and rod of ground suggests its story, full of the generosity of father and mother and of boyish plays."

In April, invitations to preach before the Convention and to prepare the address to the English Conference were received, and these invitations were accepted, as invariably all such invitations were accepted. Mr. Wright records: "In making the report of the Association, in preparing the chart of Sunday-school lessons, and in acting in other appointed duties at the general meetings, I shall be led to note how much twenty years



may do, for in 1866 I first saw the Convention gathered, and I joined with others in a request for the establishment of a Theological School. Now, there being some fifty alumni, it is proposed to form an Association to aid it in every way." The text of his sermon before the Convention was: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

At this time Mr. Wright first undertakes with others the work of revision of the translations of Swedenborg's works, to which he gave much time in succeeding years, beginning now with a portion of the "*Arcana Cœlestia*."

At the opening of the year, 1887, a plan which had been formed with much careful thought is laid before the Society, the Managers of the Theological School, and *The Magazine* Committee, that of a journey to Egypt and Palestine. The requisite leave of absence is granted with full unanimity and Godspeed, and Mr. and Mrs. Wright sail on Feb. 3, returning to Bridgewater on Sept. 3. The tour included England, France, Egypt, Palestine, Syria, Greece, Italy, Switzerland, Germany, Denmark, and Sweden. The fruits of the journey were most valuable for further work for the Church. The reception home of the pastor and his wife was whole-souled. He speaks of the feeling on the occasion as "a tender sphere of joy and thanksgiving felt by all."

At this time Mr. Wright becomes a member of the New-Church Club, which meets once a month in Boston. At the opening of the Theological School the class in homiletics numbers nine students, of whom he says: "All promising, intelligent men whom it is a pleasure to teach." Many calls for lectures are now received, especially for one upon Jerusalem, and the requests are all granted. He is giving a course of lectures on "Scenes in the Holy Land" upon Sunday evenings.

In August, 1888, on the occasion of the dedication of a Union Chapel at Jefferson Highland, New Hampshire, Mr. Wright preaches the sermon, and Dr. McKenzie, of Cambridge, and Dr. Gates, President of Rutgers College, New Jersey, make addresses. In this chapel and in the other churches of the

town, all the years following, he always responded to calls for one and often for several services each summer season. The townspeople and the summer cottagers and hotel guests came in full numbers to participate in the services and to receive the quickening messages from the Holy Word which he had to give them. Indeed, it came to be a place of regular ministry where the hungry were fed and the thirsty were given drink of the water of life.

In January and February, 1889, a missionary journey is made in the South, with many stops in South Carolina, Georgia, and Florida, where were families or centres of people receiving the teachings of the New Church, to whom Mr. Wright gave instruction and encouragement.

Upon his return, Mr. Wright records on Feb. 19: "Going into Boston to-day to do my usual work as editor and instructor, I was startled to learn that the Corporation of the Theological School had bought the estate of the late ex-President Sparks at Cambridge and would transfer the institution there. This was itself a great enlargement of our position, but I was also informed that it was fully decided that I should go to Cambridge as resident professor in direct charge of the school and as pastor of the little society just beginning there. Nothing could have been proposed which would seem more formidable, yet there seems to be nothing to do but to fall in with the plan, put forth my best efforts, and leave the very great responsibility to those who have made the decision, while looking constantly to the Lord for His help. All that is involved in my leaving here is too much to think of, and I defer all mention of it till it can be no longer delayed." Two weeks later he writes: "I informed the people this day after service of the proposed change of work and residence, but spoke of some months yet remaining to us for useful work. Some are so interested in the school that they approve of the plan, but others compared the few students and the little Cambridge group with our much larger numbers and could not at first feel reconciled. I feel more clear daily in my own mind." The following Sabbath, Mr. Wright preached upon

the text: "I have graven thee upon the palms of my hands," in the effort to bring all to have no fear for the future of the Society. He says: "Much affection is shown, but the right feeling of interest in the larger use seems to prevail. Of the friends who have written not one has done otherwise than encourage us." Two months later he further records: "The Cambridge prospect has grown more familiar. . . . The faculty of the school now consists of four professors, of whom I am last and secretary. Much money has been contributed for the purchase of the Sparks estate, showing the general interest in the plan and approval of it. . . . Of course we feel sad at tearing away from Bridgewater, but we cannot but notice that the people seem disposed to do all that can be done at Cambridge to make the movement succeed." In early July, he records: "As the summer draws on, the last summer in our delightful home, every moment seems precious."

In August, two weeks are spent at Chautauqua, New York. Mr. Wright says: "We were strangers, desiring to learn the life of this great university of summer students, were cordially received, and a meeting for explaining the faith of the New Church was appointed for us. I was also of some use in lecturing on Palestine and Jerusalem." This course was followed the next two years. New-Church services were held each year and were well attended. Bishop Vincent manifested a very kind interest. At the last service before leaving Bridgewater the text of the sermon was: "The Lord is my portion, saith my soul, therefore will I hope in him."

In the autumn, the Theological School opens in Cambridge, a furnished house is rented, and Mr. and Mrs. Wright take up their duties in their new field. The first morning service of the Cambridge congregation in the school-building was held on Sept. 29. At this time Mr. Wright records: "Feeling that we were out of touch with the University, especially in philosophy, I entered as a graduate student in that branch for a Ph.D. degree, and am attending one lecture each day, and am also doing a course of reading." Presently he states: "The vigorous



campaign against licensing saloons, which has been carried on by the people of every sort but the would-be liquor-sellers, has given me an introduction to the general public, for I have been called to speak at the Young Men's Christian Association and other places." The next year, Mr. Wright was again active in this cause in Cambridge and also addressed large meetings in Everett, Taunton, and Beverly, and every year thereafter he earnestly engaged in the campaign.

During the winter months of this year Mr. Wright gives courses of lectures upon the doctrines of the Church in Malden, Lynn, Dorchester, Fitchburg, and Jamaica Plain, and in Manchester, New Hampshire.

In March, 1890, Mr. Wright is invited by Dr. Andrew P. Peabody to join the Ministers' Club of twenty-four members from Boston, Cambridge, and other near places. In the years following, he attended very regularly the meetings of this Club and always enjoyed the friendly touch of the members who were allied with the different bodies of the Protestant Church, taking his turn with the others in reading papers which were afterward freely discussed. At the December meeting of this Club, Mr. Wright reads his first paper on "The Knowable," taking the ground that we are spiritual and are so related to matter in the flesh and to the Divine in the Christ, that we know divine, spiritual and material in their co-relation and have firm ground of faith.

In May of this year, 1890, Mr. Wright is appointed Honorary General Secretary and Authorized Lecturer of the Palestine Exploration Fund of England to represent the Society in America. This work deeply interested him, since the results obtained by exploration confirm and illustrate the historical truth of both the Old and New Testaments. To promote interest in this work in this country he gave time and thought as a labor of love, and he collected money for its prosecution. This work was one of Mr. Wright's pleasantest recreations.

In August, Mr. Wright makes a missionary trip to St. John, New Brunswick, and preaches and lectures for the New-Church

people there. In early November, in response to invitation, he conducts the Sunday evening service at Appleton Chapel, Harvard University, preaching from the text: "Go forth and stand upon the mount before the Lord." Upon Thanksgiving Day, Mr. Wright for the first time has a part in the union services of the churches of Old Cambridge. In succeeding years, he was always present at these union services to take such part as might be assigned to him and in turn to preach the sermon. "The year ends," he writes, "with a grateful sense of enlarged opportunity, perhaps already partially availed of by us." How largely availed of they know who were in touch with the opportunities and the labors bestowed.

As an essential part of his work for the degree of Ph.D., Mr. Wright has been engaged for a year upon his thesis entitled "The Human and its Relation to the Divine," and in the spring of 1891 has submitted this for examination. Later he presents himself before the Philosophical Faculty for oral examination and receives word that the degree will be conferred. On June 24, Commencement Day, and the twenty-fifth anniversary of his graduation, Mr. Wright receives from the University the degree of Doctor of Philosophy. The following day, Dr. Wright is unanimously elected a member of the Phi Beta Kappa Society and attends the annual dinner, "enjoying the fraternal feeling," he records, "which strongly exists with these men of all ages and notable scholarship."

Following these memorable days with his Alma Mater, Dr. Wright, in answer to his next call, attended a meeting of the Young Women's Christian Association, of Cambridge, and assisted in the dedication of its new rooms by offering prayer. His assistance to this Association is expressed in a letter to Mrs. Wright, sixteen years later, written by its first President, in which she says: "I shall never forget what Dean Wright was to our Association in its early days. His words of encouragement, his prayers, and his ready helpfulness were to us an inspiration and a joy."

In the autumn of this year, the Corporation of the Theo-

logical School having purchased the lot with dwelling-house thereon adjoining the Sparks' property, removal into this house is effected by Dr. and Mrs. Wright. Soon thereafter a full and pleasant reception is given by them, thereby happily establishing this house as the home of the Dean of the School.

At this time, also, Dr. Wright answers calls from the Brooklyn Institute, N. Y., and St. Peter's Church, Germantown, Penn., for lectures upon Palestine. A last day of the year entry includes the simple statement: "The home seems now to be permanently arranged, the work is certainly not inadequate, and the movement here is in a hopeful way. On Sundays I have the morning service followed by the Bible class. At four o'clock comes the second service, and I am going through the 'Book of Revelation.' I then go to Lynn for a series of lectures. Friday evenings I spend on a like errand at Salem and every other Tuesday evening at Woburn." Thus is he earnestly endeavoring to quicken and encourage small centres of the Church in nearby cities, while he labors to assist in the preparation of her ministry and fosters her life in Cambridge.

It has been a regular Saturday afternoon engagement with Dr. Wright for several years to meet the Sunday-school teachers of the New-Church Societies in the vicinity of Boston and to conduct a general study of the lesson for the next day. Those who were in the habit of attending these talks bear in mind appreciatively how happily he led the class and how helpful in the way of information and suggestion they were.

Early in the year, 1892, Dr. Wright is engaged in the preparation of an "Index to the New Jerusalem Magazine" (new series), in the hope and expectation of a Review in place of *The Magazine*. In June, he writes: "We have now finished three years in Cambridge, during which I have strained after knowledge as any freshman might have done and perhaps have accomplished as much as could have been expected. The last sheets of my book on 'The Human and its Relation to the Divine' have passed through my hands, and when I return, it will be making its modest appearance, with the single claim that it is



a harmony of philosophy with the Word and that its thoughts have not been expressed elsewhere."

A journey through Ireland, Scotland, and England occupies the summer months. Dr. Wright attends the English Conference at Manchester, to which he is the accredited messenger from the General Convention in the United States. He preaches on seven of the Sundays in as many different churches in London and elsewhere and forms many valued friendships with the pastors and the laity of these churches. By visits to the offices of the Palestine Exploration Fund he comes into closer touch with its work. And very delightful rambles are made through rural England.

Towards the end of the year, Dr. Wright becomes one of the directors of the East End Christian Union, maintained in the lower port of Cambridge by the coöperation of the several denominational churches for the betterment of the neighborhood through the aid of the Sunday-school, sewing and industrial classes, gymnastics and right entertainments. A year later he was made the President of this Christian Union and had its interests upon his heart, giving tireless thought to the promotion of its objects during the remaining fifteen years of his life.

In January, 1893, Dr. Wright records by a brief entry in his journal that word has been received of the death in Boston of Bishop Phillips Brooks. He writes: "He was the greatest preacher in America and a man of primitive Christian type and thorough innocence. I prepared a sermon on 'So I prophesied as He commanded me' in memory of him."

In March, Dr. Wright receives a call to go to Ithaca, New York, the seat of Cornell University, and speak for no-license on the last Sunday before the election. He records: "Scarcely knowing how to leave my many duties, I yet obeyed the call and went. It was a busy time and much enjoyed. I preached in the morning at the Baptist church, which was filled, on the duty of the 'Friend of the Bridegroom,' and in the evening I addressed over one thousand men in the Methodist church, and at the

University had much interesting conversation with the President and professors." As soon as the result of the voting in Ithaca was known, a telegram was received announcing victory. This to him was sufficient reward.

In April, Dr. Wright receives word that he has been elected a member of the American Oriental Society. From the general meetings of the Church he returns on May 30 to give an address in the Memorial Hall, Cambridge, before the Grand Army Post, and joins with the comrades in other observances of the day.

The Columbian Exposition in Chicago has his unbroken attendance for three months, Dr. Wright being in charge of the exhibit of the Palestine Fund and answering with unwearied interest the many inquiries made concerning its work. He also conducted services several times in the city, and during the New-Church Congress he read a paper on "The Relation of the New Church to Literature" and presided at two sessions of the Congress.

It had been under consideration for some time to substitute for the Monthly Magazine a Quarterly Review. Before the close of the year this has been determined upon, and Dr. Wright is made editor-in-chief of the new periodical. This position he continued to hold up to the time of his death.

In March, 1894, at Pittsfield in the Unitarian church, Dr. Wright gives a lecture on the faith of the New Church, which is followed by half an hour's questioning. He records: "All seemed to be very friendly and some spoke warmly." Meanwhile the congregation, to which Dr. Wright regularly preaches, gains in numbers and in earnest interest.

In June, the Ministers' Conference is held in the chapel at Cambridge. Dr. Wright at this time becomes acting chairman of the Board of Missions of the General Convention. In July, he is made a member of the Society of Biblical Literature and Exegesis, and expresses the hope that he may be of some use. Before the end of the year he records: "A notable gift has been received. On account of what I did for the Pales-

tine Fund at the Columbian Exposition the London Committee has presented me with the Palestine Contour Map, an elaborately finished copy." Returning from the meetings of the American Oriental Society and the Society of Biblical Literature and Exegesis, he writes: "So ends the year. I have felt unusual seriousness in view of the fact that this is my fiftieth year and that there is so broad a field for work. People do not care for show or oratory, but their minds are now exceedingly free from dogmatism, and when they are approached with genuine affection, they respond at once. In these learned societies and everywhere our message is wanted, when we can give it generously."

In 1895, upon the birthday when he became fifty years of age, he writes: "This birthday is not without its grateful sense of help received, but at present the responsibilities of the School, infant Society, REVIEW and Board of Missions are so great that I can only ask to be sustained another year and to have the joy of seeing good work done."

The fall meeting of the Association is in Waltham, and it is regarded as perhaps as successful as it ever was in keeping to a high level of thought, the subject being "The Christian Ideal in Youth: How to Preserve it." Dr. Wright records: "In connection with the election of officers, as I had completed twenty-five years of service as secretary, some very kind resolutions, offered by Mr. Reed, were adopted by a rising vote. It has seemed a small service to render and has been enjoyed." He mentions at this time that THE REVIEW has gained largely in its subscription list during the year.

At the close of the year, before the Society of Biblical Literature, Dr. Wright reads a paper on "Nehemiah's Night Ride," as now first understood in view of recent investigations, and much interest was expressed.

In November, 1896, Dr. Wright is chosen a director of the Associated Charities. In the same month he attends a special meeting to which all the ministers were invited, at St. John's Chapel, from two to five o'clock. He records: "In these three



hours there were prayers, brief testimonies, some reading of Scripture, some singing, and quiet times of silent prayer. We were all brought into a united and devout state."

Early in the year, 1897, Dr. Wright is presented with a full set of the Palestine Exploration Fund publications as a token of regard, all the volumes being suitably inscribed.

In May, to worthily celebrate the boon of no-license in the city for ten years, there is a general observance of thanksgiving, and Dr. Wright spoke to two assemblies of children in the forenoon and at a factory in the afternoon, and on the day following preached a sermon on "The Faithful City."

At the annual meeting of the New-Church Club, Dr. Wright is chosen president, and for the four succeeding years he held this position. The general meetings of the Church are held this year in St. Louis, for the first time beyond the Mississippi. Dr. Wright is chosen messenger to the English Conference, and in late June sails with Mrs. Wright for England, where he addresses the Conference in London and also makes an address before the Palestine Exploration Fund Society at its annual meeting.

In the spring of 1898, Dr. Wright delivers a lecture upon "Jerusalem" in the Fogg Art Museum of Harvard University, and at this time also entertains Dr. Frederic J. Bliss, the Explorer of Jerusalem.

Upon Memorial Day he delivers the oration at Abington before the Grand Army Post, of which his brother Augustus is the Commander, the citizens generally being assembled to commemorate the day.

Thought turns now to the building of a chapel for the Theological School, which shall also be for the use of the Cambridge congregation. A plan for a Gothic stone edifice has already taken form, and this move is further stimulating and encouraging to already earnest service for the upbuilding of the Church.

In February, 1899, ten days are spent in New Orleans, where Dr. Wright had been invited to give two lectures in Newcomb

College. This gave him an opportunity to meet the New-Church people in the city and to hold services. This year is published by the American Swedenborg Printing and Publishing Society a "Latin Version of the Psalms," upon which with others Dr. Wright has bestowed much careful labor.

Upon the death of the Rev. John Worcester in May, 1900, the simple record of the journal is: "We thus lose the earthly presence of the most striking and interesting figure in the Church, whose strongly original mind has been of great service to us all."

On resuming the various lines of work in Cambridge in the autumn, Dr. and Mrs. Wright begin to take occasional rural walks in various directions as Saturday outings. This practice in the next few years was continued with very full pleasure and profit, furnishing the needed hours in the open air and requisite exercise, and renewing a buoyancy of spirit which close application endangered.

The opening of the twentieth century on Jan. 1, 1901, was solemnized by a service which Dr. Wright conducted, beginning at eleven o'clock the preceding evening. As the hour of twelve approached all knelt in silent prayer, and thus impressively and with renewed consecration the new century dawned. Two weeks later, Dr. Wright makes a most interesting visit to the Protestant Episcopal Seminary of Virginia in Fairfax County, where he delivers three lectures on Palestine.

At this time, "Notes for New-Church Students on the Early History of Religion and the Nature and Significance of the Bible Lands," the outgrowth of Dr. Wright's work with his classes in the School, is issued in pamphlet form.

The chapel for the use of the Theological School and the Cambridge congregation is now well under way, and a movement to form a society of the New Church gains encouragement by receiving many signatures. On May 5, the Society was instituted by the General Pastor, the Rev. James Reed. It numbered, at its initiation, seventy-two members, which was regarded as the largest number which has been organized into

a society of the New Church. It need not be said with what joy this consummation was realized by both minister and people, resulting from the unwearied and devoted work of the former and the faithful, sympathetic and grateful coöperation of the latter, under the mercy and the blessing of the Lord. Dr. Wright's activities in many lines of work, both within and without the church, never interfered with his most conscientious, thoughtful and generous ministration to the people of his congregation, both young and old, well and ill, prosperous and happy, or in trouble and sorrow. No call in which he could be of service was ever delayed. No pressure of work was ever an excuse for neglecting an opportunity to carry help. No bodily conditions of indisposition, unless he were prostrated, ever held him from answering the summons of duty. His heart always responded "yes," and his powers and members were always obedient. So it was that his people loved him and trusted him. So it was with joy that they formed themselves into a society of the New Church and placed themselves in the full relation of being his people, to be taught the truth and to be led into good of life.

In September, upon the fifteenth day, the service is of a memorial character for the lamented President McKinley, and four days later Dr. Wright is one of the speakers to a great audience in the College Chapel on the day of the funeral, when he speaks especially of President McKinley's military life.

On Nov. 10, services are for the first time held in the new and beautiful chapel. The service has the added strength of a fine new organ, and there is every accessory of a well-built and well-furnished church. This happy consummation came at the end of twelve years of labor of Dr. Wright, with this as one of the ends in view, and more than realized his modest anticipations. As is well known, the new edifice is of Gothic architecture, built of stone, extremely chaste and simple in general effect, while solid and true, without high color in interior finish, and with a deep chancel and altar of stone, as repository for the Word. The Cambridge Society with its minister came into the



enjoyment of this blessing, a beautiful and inspiring home for the worship of their Lord, with feelings of the deepest thankfulness and of earnestness to promote the true upbuilding of the Church. The union Thanksgiving service of the churches of the neighborhood was held in the new chapel, the New-Church Society feeling happy to be able to be host after having for several years been guest. The chapel was dedicated as the Chapel of the Theological School on the afternoon of Dec. 1, the President of the General Convention, the Rev. S. S. Seward, conducting the dedicatory service.

At the beginning of the year, 1902, Dr. Wright having had a brief illness and requiring assistance to full recuperation, three weeks are spent at Pinchurst, North Carolina, with desired results. Somewhat later, a plan is formed of a year's absence in Europe and Palestine, for the purpose of visiting Stockholm and the centres of the Church in the various countries of the Continent and of again spending a season in Palestine and renewing the deep experiences of 1887. Dr. and Mrs. Wright sailed on July 22. Palestine, however, was not reached on account of strict quarantine measures and the difficulties of carrying out the objects of the visit, and this came to be held in reserve for some year in the near future. Much earnest attention was given to the interests of the Church in the many places visited, especially in Florence, where a stay of four months was made and earnest effort given to securing to the Church the Scocia legacy. Dr. and Mrs. Wright returned home in August of the following year. All the threads of work are promptly gathered up when they are again in Cambridge, and they receive a most cordial welcome home and renewal of coöperation.

At the general meetings of the Church in Baltimore and Washington, in 1904, Dr. Wright presides at the meeting for Missions, seeking to increase the interest in Sweden and the proposed church building in Stockholm. Pastor Manby of Stockholm is present, full of hopefulness.

On May 29, the Cambridge Society welcomes to the chapel the Grand Army Post in a body for memorial services. The pastor preaches an appropriate sermon.

The month of July is spent at the Exposition in St. Louis in the interest of Palestine work. A large space had been well filled with the exhibit sent from London. Dr. Wright was at his post each week-day and met many interested inquirers. He also assisted each Sunday in New-Church services.

In December, the journal records: "The year of vacation is still felt advantageously, and we are keeping up the walking habit by a turn in the country or along the shore once a week, if possible, so as to get the exhilaration of the purest air." Christmas, which fell upon Sunday, was observed with full and joyful services. At the children's service, Dr. Wright read a little story written by himself. From time to time he wrote a number of Christmas stories for the children's celebrations.

Upon New Year's Day, 1905, the journal says: "The year came in a few minutes before Chief-Justice Albert Mason breathed his last at his residence in Brookline. He was not only the most eminent, but the most perfect member of our Church known to me, a man of sweet spirit and mature wisdom." A few days later it is stated: "After attending the funeral in Boston, I prepared a discourse *in Memoriam*, drawing largely from Judge Mason's articles in *THE REVIEW*."

In March, Dr. Wright, by invitation of its pastor, holds one of the half-hour noonday services on Wednesdays at King's Chapel. A month later he records: "I have had a useful hour at the Harvard Divinity School, as invited, telling of our faith and answering questions."

In the summer, the steadily failing health of his brother Augustus calls him much to his brother's side for affectionate ministrations, and in four months' time the spirit takes its flight. The journal thus refers to this event: "The year has been marked by one deeply impressive event, the death of brother Augustus, and I find myself bound to him more closely than I knew, so that I dwell on his genial memory, and he seems very near at all times."

Before the close of the year, Dr. Wright, having begun in 1892 a commentary on the Book of Exodus, completes these studies and publishes it under the title, "The Spiritual Exodus."

In the spring of 1906, Dr. Wright twice addresses by invitation audiences which completely fill the Bowdoin Street Church in Boston at special vesper services, designed to acquaint the general public with some of the leading teachings of the Church. He speaks respectively upon "The True Light that Lighteth Every Man" and on "Duty and Destiny."

In June, the Class of 1866, Harvard University, observes the fortieth anniversary of its graduation, and Dr. Wright attends the Commencement exercises in Sanders Theatre. The occasion affords a full opportunity for happy renewal of old ties and interesting reminiscences of college days. In the autumn the weekly walks are resumed, and again Dr. Wright says: "I feel a peculiar exhilaration in the open."

Before the end of the year, Dr. Wright has finished the revision of the "True Christian Religion" and seen it through the press for the Rotch Edition. And he records: "The year closes pleasantly with our hands full of work, but with no prospect of falling by the way as yet, certainly so with the hope of some very happy open-air days."

At Easter, 1907, new members are received into the Society, making one hundred names upon the roll. But by transfer and death this number has been reduced to eighty-five. Dr. Wright says of the general meetings in Philadelphia that they were all enjoyed.

Soon after reaching Cambridge in the autumn, Dr. Wright records: "We are doing all the work belonging to this time of the year, but are preparing to set off soon for Egypt and Palestine to obtain what we lost in 1903 and to take advantage of a year when work in the School will be very light and easily done by others. We seem also to need a rest for spiritual betterment." On Oct. 10, he writes: "Exactly forty years ago to a day and at the same place, I was made assistant secretary of the Association, the secretary being in failing health, and soon I became secretary. To-day at my request I was relieved, and a kind resolution was passed by a rising vote. I have served under all of the Presiding Ministers, Thomas Worcester, Joseph Pettee, John



Worcester and James Reed. It was not a difficult work, but it involved three minor secretaryships."

In the evening of Oct. 22, the Pastor and Mrs. Wright were given a parting reception at the School, nearly all of the Society and the congregation being present and extending their cordial good wishes to them, while imbued with a deep-felt regret at the parting. Mr. Charles Harris, chairman of the Society's committee, made an affectionate address in behalf of the people, and the Pastor responded, indicating the plan of the journey and expressing the hope to be more useful after his return. The regard of the people was deeply cherished by him.

Dr. and Mrs. Wright sailed on the steamship "Romanic" for Naples on the twenty-sixth day of October. A number of their friends went and saw them on the ship and extended a final loving farewell. They sailed out of the harbor of Boston on one of the fairest afternoons which autumn ever brings, the sun shining warm out of a cloudless sky, and with everything apparently auspicious for the carrying out successfully of their plans. But after Naples had been reached and transfer had been made to the ship for Alexandria, Dr. Wright's mental condition began to show a rapid change in a lessening ability to grasp matters and in becoming confused and troubled. He felt this, and in consequence said to Mrs. Wright: "We must give up the Nile and Palestine and return home." So return sailings were taken on the same ship back to Naples, and the journey home was begun on Nov. 13. But before that day closed the mind lost its balance, and, in an unguarded moment, Dr. Wright left the ship and was no more seen. It had not been realized that the mind which had worked so zealously for the Church had passed the bounds of recovery from the strain and weariness which had been produced, but so it proved. And the soul, which had loved duty and borne service ever gladly and ministered patiently and lovingly in the spirit of its Lord always, took its flight upward to the realms of the blessed, there to enter into the joy of higher service and of closer relation with the Lord.

In bringing this sketch to a close, I may refer briefly to a few

characteristics of Dr. Wright. Faithfulness was a marked characteristic through all the years of his life. He never failed to fill an engagement. He was always prompt, ahead of time rather than behind time. He went prepared to the post of duty, be it the pulpit, the platform, the club, or the home. He possessed a readiness and fluency of expression which made it less difficult for him than for many to express the thoughts which were in his mind, but he made it a care to select and arrange these thoughts beforehand so that they might be helpful. Use was the spring of all his activity, and his nature craved activity. While he was calm and unperturbed in manner and was spared nervous states, he was intensely active all his life, and through this activity of nature and an unusually strong governing love of use he was impelled onward to do and achieve with little thought of self-preservation. He was happiest when most busily engaged in service, and yet when the time of rest came he was most contented to enjoy in a quiet way whatever he might turn to for pleasure and recreation. Unwearied in good works was he all his life long. His God had in him a faithful servant; his country received from him patriotic and loyal service; his church had his unfailing love and tireless energy; the community in which he lived found him a high-minded and useful citizen; neighbor and friend possessed in him one whom they loved and honored.

Simple and impressive memorial services were held in the Chapel of the Theological School in the afternoon of Dec. 4. The Rev. James Reed conducted the services, and the Rev. William L. Worcester delivered the memorial address. The twenty-third Psalm was chanted, and the hymns "Hark, Hark, my Soul" and "For All the Saints who from their Labors Rest" were sung. The chapel was completely filled with the assemblage of those who came to testify their love, their appreciation, and their gratitude for a life of strength, nobility, modesty, simplicity.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Among the many expressions of tribute to Dr. Wright, which have been called forth, some may be recorded here.

In the course of a sermon at St. John's Memorial Chapel, on the Sunday following the announcement of his death, Dean Hodges, of the Episcopal Theological School, paid the following tribute:—

Word has come within the last few days of the sudden death, at sea, of Dr. Theodore F. Wright. He was a citizen of a high type. He had his own immediate professional work to do, and, no doubt, it was sufficiently absorbing and exacting; but he found time and energy for the service of the community. He was the President of the East End Christian Union, the Vice-President of the Associated Charities, and a member of the Executive Committee of the organization of the clergy for the annual no-license campaign. And in each of these positions he was eminently active and useful. He was not content to hold office and attend meetings; he was constant in his interest, made plans, did executive duty, and gave these public matters his continual thought. All this work was, of course, unremunerative. He had no kind of material reward. Useful as the work was, it brought no gains of pleasant popularity or of appreciative gratitude. He did not receive even the subtle wages of praise. But he did the work, and He who sees in secret knows how well he did it. Such men as Dean Wright are the salvation of the community—they are essential to the progress of our public life. They are setting forward the coming of the kingdom of heaven.

The Rev. Woodman Bradbury, of the Old Cambridge Baptist Church:—

The news of the death of Dean Wright comes as a distressing shock to me, as doubtless to all his fellow-citizens. I sat beside him at dinner a few hours before he sailed, and he was in excellent health and spirits, accurate in reminiscence and ready of wit. It is hard to believe that one so full of life is no longer with us on earth. I have always admired his sincerity, his well-rounded manhood, and the nobility of his character. He had a deep sense of civic responsibility. He was a tower of strength to the cause of no-license. The Associated Charities and the East End Christian Union will miss him sorely. His time and sympathy were freely given to the poor and the afflicted, wherever found. Cambridge is poorer for the loss, not only of a scholar, but of a man of faith, courage, and love. I would bear witness to his friendliness and innate courtesy. To be with him was to catch his contagious faith and to receive a new impulse upward. In the inscrutable Providence which called him away from so much useful-



ness on earth, the tribute of Lowell to Channing springs to the minds of all who knew him; and to none more fitly than to Dean Wright could these words apply: —

Thou art not idle: in thy higher sphere  
Thy spirit bends itself to loving tasks,  
And strength to perfect what it dreamed of here  
Is all the crown and glory that it asks.

Dr. Alexander McKenzie, Pastor of the First Church in Cambridge, Congregational, in a letter to Mrs. Wright: —

I would not intrude upon these sacred hours, but you are in my mind and heart, and I beg the privilege of expressing my deep sympathy. I am very glad that I knew Dr. Wright. We had been connected in many ways. He was a delightful companion, cheerful and willing. He was an excellent man, whose life abounded in usefulness. I think with admiration upon his pure and gentle thought, and the serenity of his faith and the steadiness of his life. Few men could be so greatly missed and in so many places where service is needed. He will be remembered, and his work will abide. I know that you have the comfort which he would give you now that the hopes and desires which he cherished have entered the fuller light. May all grace and peace be yours.

#### The Cambridge Tribune:—

Few men, in whatever field of usefulness they might be distinguished, will be more missed than will be Rev. Theodore F. Wright, Dean of the New-Church Theological School, whose sudden death has so shocked our community. Gentle, refined, scholarly and of a spiritual type, he had greatly endeared himself to the people of Cambridge. His valiant leadership in the no-license cause, in which he was ever ready by speech and by written word to contribute to the utmost of his ability — and those who knew the man realize what that ability meant — will be sadly missed. The years in which he had fought for the cause of no-license never seemed to dim his zeal, and he appeared each succeeding year with the same enthusiasm as if it were a cause that had just been brought to his notice. The churches of Cambridge will sadly miss Dean Wright, who was always ready to coöperate in every good work. Those who heard him in the pulpit will never forget his preparedness for his work nor his persuasive eloquence as a preacher. It has often been remarked that his sermons were ideal in form and substance and were so evidently permeated throughout with the spirit of the man that it was a delight as well as a profit to listen to him. Year after year, as the union Thanksgiving service came around, whoever else failed, Dean Wright was on hand faithfully to perform his

part. Others will delineate the work in other lines in which he was equally faithful, but it is left for us to express the grief of a community of which he was such an essential ornament. Gentle in spirit, but resolute in deed, Dean Wright leaves a fragrant memory of one who was the ideal gentleman, the broad-minded Christian, and the cultivated scholar; and one whose place, we fear, will long go unfilled.

A resolution framed by Dr. Francis G. Peabody and adopted at a meeting of Cambridge ministers, held Nov. 20, to confer on the no-license campaign:—

The Cambridge ministers, representing all Christian communions and associated as Christian citizens in the cause of no-license, wish to express their deep sense of public and of personal loss in the death of their friend, the Rev. Theodore F. Wright. Dean Wright has been for many years among the most active and efficient leaders in protecting the City of Cambridge from the peril of the saloon. His public service was persistent, unremitting, wise, and self-effacing. He held us to our duty and interpreted to us our ideals. He was prepared to live and not less prepared to die. His work was in the world, while his conversation was in heaven. It remains for us not only to honor his memory, but to pledge ourselves anew to the cause which to him was so sacred, and to accomplish, each in his own place, the work which is given us to do.

The Secretary of the Ministers' Club to Mrs. Wright:—

At the request of the Ministers' Club, of which Dean Wright was a member for seventeen years, I write to convey to you the sincere sympathy of the members in your great loss. I do this with great readiness. I entertained the profoundest respect for Dr. Wright as a man, a citizen, a philanthropist, a scholar, and a Christian minister.

The East End Christian Union:—

We, the Officers and Directors of the East End Christian Union, of Cambridge, Massachusetts, both for ourselves personally, and in behalf of all the members of the Union, desire to express the deep-felt sense of our loss in the death of our late President, Theodore Francis Wright. His absolute dependableness in every detail of the work and his ability to hold and interest the Directors, representing as they do the different denominations of Cambridge, both by his own devoted example and the genial persuasiveness with which he influenced others to do their part, render it well nigh impossible to fill his place.

The Associated Charities of Cambridge:—

We have put on record our sense of bereavement in the death of Dr. Theodore F. Wright. He was a member of our Board for many years, and during all that time was unremitting in his interest and diligence. He qualified himself for the consideration of the large privileges of our work by practical experience of the details in personal dealing with the needs of the people. He gave us of his time with large generosity. As the Vice-President of our Society and the Chairman of the Executive Committee, he was one on whom we depended. It is with deep gratitude that we remember how he responded to all our demands upon him.

Dr. Wright was one of the company of public-spirited men who give themselves to the service of the community. Without any sort of material reward, even without the pleasant rewards of popular praise, these men do the hard work by which progress is made possible. He was of that golden number. We remember him with appreciation and affection.

The General Council of the Convention of the New Jerusalem in the United States:—

*Resolved*, That the General Council feels deeply the absence from this Council of the Reverend T. F. Wright and desires through its Secretary to express to Mrs. Wright its loving sympathy and its grateful appreciation of Mr. Wright's character as a man and of his service to the Church.

The Massachusetts New-Church Union:—

*Whereas*, Theodore Francis Wright has, in the Divine Providence of the Lord, been called to a higher sphere of usefulness, and

*Whereas*, The Massachusetts New-Church Union wishes to acknowledge its indebtedness for his efficient, care-taking, progressively useful work in this life, its appreciation of his self-sacrificing efforts, and its certainty that the results achieved by him will continue for the benefit of the church for a long time to come, now, therefore, be it

*Resolved*, That the Massachusetts New-Church Union feels keenly the loss of the bodily presence of Reverend Theodore Francis Wright, Ph.D., one of its most useful members, is deeply thankful for his achievements, and feels sure that his steadfast purpose in this life will continue in the other life increasingly to promote the good of the Lord's Church on earth and in heaven.

The Committee of Ministers of the Massachusetts Association of the New Church:—

The ministers of the Massachusetts Association of the New-Jerusalem Church, at this, their first meeting after the decease of their beloved brother,



the Reverend Theodore Francis Wright, hereby place on record their appreciation of his character and work.

Ordained a minister of the New Church in 1869, he has continued from that time to this in active and useful service within the bounds of our Association. His pastorates at Bridgewater and Cambridge, his forty years' service as Secretary of the Association, his faithful work in the Theological School, his editorship of *The Magazine* and THE REVIEW, are among the things that bear witness to his untiring industry and devotion in the cause of the New Church; while his varied activities as a citizen have been no small factor in making the Church respected in the communities in which he has lived.

In this Committee he has held a leading position. We are indebted to him for his constant interest and participation in our proceedings, for his unusual readiness and efficiency, always placed at our disposal, and for his never-failing helpfulness. We shall sorely miss his earthly presence, but we cannot doubt that his influence will long abide with us as a living power for good.

#### The Missionary Board of the Massachusetts Association:—

*Resolved*, That the Missionary Board of the Massachusetts Association hears with the profoundest regret of the loss of one of its oldest and most earnest members by the sudden death of the Rev. Theodore F. Wright. For many years Secretary of the Board, he was especially well versed in its procedure and most vigorous in his efforts to add to its efficiency. In all departments of the church work in Massachusetts and in the country his stalwart presence will be greatly missed, but in none more than in the Board which he did so much to serve and urged so strenuously to its highest usefulness. The deepest sympathy and regards of the Board are respectfully tendered Mrs. Wright in her great loss.

#### The New-Church Club of Boston:—

In memoriam of the Rev. Theodore F. Wright, Ph.D.:—

In the passing to the other life of the Rev. Theodore Francis Wright, the New-Church Club has lost from earthly fellowship and coöperation a most able and devoted member, who has been identified with its life and has had much to do with shaping its history from the beginning. For he became a member of the Magazine Club when it was formed of the contributors to *The New-Jerusalem Magazine* about thirty years ago. Afterwards, having become Editor of that periodical, he suggested the broadening of the organization into the New-Church Club. As sole Editor of *The New-Jerusalem Magazine* (new series), for fourteen years, and for fourteen years as Editor-in-Chief of its successor, THE NEW-CHURCH REVIEW, he has held

a position among us of peculiar usefulness. As President of the Club for several years, he was the faithful and wise leader of our deliberations, encouraging our writers and our speakers. Five years ago travel abroad for needed rest and recovery of health led to resignation of the office. As frequent essayist, he has made contributions to our meetings which were varied and rich in information, not only of the spiritual treasures of the Word and the Church, but also of the world and the times in which we live. His association with scholars of the neighboring university and of the ministry of all denominations, with citizens in civic duties and philanthropies, and with the unfortunate in the East End Christian Union of Cambridge, of which he was long President, kept his thoughts full of illustrations of practical affairs, his heart tender with sympathy, and his mind open in all directions, so that he never failed to add to our discussions many kindly and helpful words. A constant reader and thinker, a close student, a ready writer, a fluent speaker, a genial companion, a true friend and brother in the Church, a faithful preacher and pastor, an earnest teacher of our Theological School and leader in missionary work, we shall sorely and tenderly miss his earthly presence, and trustfully look for the spiritual associations and help promised to those who turn to the Lord as the resurrection and the life eternal.

The Bridgewater Society of the New Church in a letter to Mrs. Wright: —

The Bridgewater Society desires to express its deep sympathy for you in your great sorrow. We would gladly offer some word of consolation, for the blow was indeed heavy, perhaps too heavy to yield at once to brighter thoughts, however kindly sent. The loss is shared by all the Church which your husband so untiringly and so efficiently served both in this country and abroad. Especially does this Society and this town gratefully and lovingly recall the twenty years spent here as a devoted pastor and public-spirited citizen. He can be illy spared from the ranks of earth; but since the Lord has called, what matter the time, place and manner of his departure? One more valiant soul is added to that invisible host which encampeth round about those that fear the Lord to deliver them.

The Plymouth County Agricultural Society: —

*Resolved*, That in the death of Rev. Dr. Theodore F. Wright this Society loses one of its most valued members, one who has for the last thirty-five years been active in its annual meetings, serving on many committees and in every way seeking to promote its best interests.

He was distinguished by his purity of purpose, his regular and methodical living and working, his promptness in action, his broad scholarship, his

readiness in speaking and writing, his deep interest in everything pertaining to the public welfare, and his broad human sympathy which made him ever ready and willing to help in every good work.

*Resolved*, That we place upon our records and convey to his family the expression of our high appreciation of the great excellence of his character and of his valued services to this Society and community which have been so highly benefited by his life.

The Committee of the Swedenborg Society of London, Rev. Joseph Deans, Chairman, and Mr. James Speirs, Secretary:—

*Resolved*, That the Committee desire to place on record their high estimate of the many uses which Dr. Wright has performed, not only for the Church in America, but in connection with the various Missions on the Continent of Europe; and the loss which will result to the Church on earth from the withdrawal of his most active and intelligent services. They also express their deep sympathy with Mrs. Wright in her bereavement.

The Palestine Exploration Fund, through its Honorary Secretary, J. D. Crace, Esq.:—

The Committee of this Society met this afternoon, when it was my painful duty to lay before them the very sad news of Dr. Wright's death. The news was received with profound sorrow, and the resolution which I enclose was passed before any business was considered.

At the Committee held on Tuesday 3d, December, 1907, Col. Sir Charles M. Watson, K. C. M. G., presiding, it was resolved that the Committee of the Palestine Exploration Fund have heard with deepest sorrow of the death of the Rev. Theodore F. Wright, Ph.D., their Hon. General Secretary in the United States of America, and offer their most sincere sympathy with his family in their sudden bereavement; they desire to express their keen appreciation of the very notable services rendered by him to the Fund during many years, as their able, courteous and active representative; and deplore his loss as that of a highly valued friend.

HORACE WINSLOW WRIGHT.



## MEMORIAL ADDRESS.\*

A FAITHFUL soldier has been called to a higher post of duty. He has served well in many positions of responsibility; how many we have hardly realized, until we stop now to consider. For he was a modest worker, accepting the post because it gave opportunity to be useful, not as a means of making himself prominent. The inconspicuous duty, what we call the thankless task, what many find a wearisome routine, he always cheerfully accepted and performed with faithful care.

I have spoken of him as a soldier called to a higher post of duty. The word was chosen with intent, for there was much of the true soldier about Dr. Wright. I do not refer mainly to his military experience, though he had some years of army service in his early life, and in moments of quiet reminiscence he used often to refer to it in a way that showed that it had an influence on his life. But the soldier was seen in many traits of character — in his extremely regular and methodical ways of living and of working, in the promptness of his decision and action, in his careful attention to details, in his strict even severe self-discipline, in his devotion to a cause for the sake of the cause, with utter absence of personal ambition, in his silent faithfulness at his post.

Yet I would not be thought to describe a joyless life. Dr. Wright had a very keen enjoyment in the beauties of nature, as those know who have shared with him the pleasures of country walks and of tramping and camping on the mountains. He had a very keen enjoyment in going among men, giving his Christian sympathy and help where it was needed; and this you know who have enjoyed his friendship and found him a true friend in

\*Given at the service held in memory of Dr. Wright, in the chapel of the New-Church Theological School, Cambridge, Mass., on the afternoon of Dec. 4, 1907.

trouble. There was for him a very deep and holy joy in the study of the Lord's Word and in sharing with others the light and strength and peace which the Word contained for him. You know this who have read his writings, who have attended his classes, and who have been comforted and fed and strengthened by his preaching.

So willing and faithful a worker, so industrious a student, so ready a writer and speaker, one of so wide an interest in mankind, one so loyal and so true was useful in many capacities. Within the church organization of which he was a member, he has been beloved as pastor by many who have grown up under his care. As resident professor of the Theological School, he has had an influence upon the younger ministers of the church. As chairman of the Board of Missions he has directed the missionary activity at home and abroad, and has made himself personally acquainted with the Church in other lands. As editor he has guided our thought and study. As secretary of numerous meetings and a member of important committees, the work has rested upon him at many points. He was busy also in other ways. His sympathies were strongly drawn to the hard-working members of society, not only within but outside his own church body, and he was ready with encouragement and help for the unfortunate. He enjoyed association with ministers and scholars. He had especially at heart the work of the Palestine Exploration Fund in its exploration and excavation in Bible lands. He served the Fund as secretary and lecturer and awakened in others the interest which he himself felt in scientific knowledge which confirms the Bible and lays a strong foundation for spiritual study. As a minister of the New Church and a student and teacher of its doctrines, Dr. Wright was not one who raised a structure of spiritual ideals and abstractions on a slender basis; but he laid his foundation in broad interest in the world's scholarship and broad sympathy with mankind.

Remembering the strong basis which he laid for spiritual thought and life in his broad human sympathy and in his interest

in the world's scholarship, especially as it related to the Bible lands, there seems to be a singular appropriateness and beauty in the Providence which led him in the last days of his natural life toward those Bible countries and made Egypt the last earth that he should tread. It was for him peculiarly fitting that he should in that old land of history and of natural learning take leave of earth to turn his face toward the eternal home — the **Heavenly Promised Land.**

In this thought, you will read again with pleasure Dr. Wright's study of the Book of Exodus, the going out of Egypt, and the journey to Canaan, as a type of the experience of every regenerating soul, in laying broad its foundations in human interest and natural knowledge, and rising from this, as Israel called out of Egypt, to the larger, richer heritage of a spiritual life. This study of the going out of Egypt, in which Dr. Wright took such deep pleasure, throws light upon his interest in Bible lands, upon the value which he placed upon scholarship and a broad sympathy with mankind.

And may we not now enter with him in loving thought into the new life which is rising and opening for him from the basis laid in scholarship, in human interest, and in faithful service in this world? Here, too, we may find help in Dr. Wright's own writings, in his "Realities of Heaven" and "Life Eternal" and in his "The Human in its Relation to the Divine," in which he speaks of death and of the immortal life in the light of the New-Church doctrine which had possessed his soul and filled him with a sure and luminous faith.

In this faith which we share with him, the death of the natural body is not an end of life; it is not a lessening of life; rather it is a step upward to a larger sphere of life and usefulness. The natural world, grand and beautiful as it is, is useful mainly as the soil in which the spiritual immortal life may take root and have its first development. The natural body, wonderful and needful as it is, is needful chiefly as the first home of the immortal spirit, in which it may learn its first lessons and receive its first discipline in the Christian service which is the life and

joy of heaven. Death is an enlargement, an expanding and setting free, an opening of grander possibilities of usefulness and happiness in the eternal world. We go with our friend to the gateway; we follow in thought his entrance into this larger, freer life. Though that world is by a wise Providence hidden from our view; though its perfections must be beyond our power to understand, the reality of that world is sure to us and the essential laws governing that life; and we know in regard to our friend, that in that part of the heavenly world where are those who are near and dear to him, where is the use that he can do best and most enjoy, where all things are to him most full of the presence of the Lord, there he finds his home.

Following our friend in this experience, we may be happy in the thought of this expanding of his life, this throwing down of barriers, this casting off of restraints, this wonderful and blessed increase of freedom with its soul-satisfying joy. The life of faithful, patient, unassuming service which he has lived here has prepared him for this enlargement of usefulness and joy. His self-discipline and his devotion to duty, have laid a basis for life more free, spontaneous, joyous than was possible in this world — for life increasing in freedom of usefulness and happiness forever. His faithfulness in a few things has prepared him to become ruler over many things, as he hears the blessed summons: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

WILLIAM L. WORCESTER.



## DR. WRIGHT AS A PASTOR.

THE work that Dr. Wright performed as minister to what was known as the Cambridge Mission, and later to the Society which sprang from that Mission, was, in his own opinion, the most important work of his life. This view he expressed several times during the month in which he was preparing for his departure to Egypt and Palestine. But his activities in other fields were so great, and by their nature so much more in general evidence, that his work as a pastor needs to be emphasized in order to obtain a true estimate of his character. The writer cannot speak from personal knowledge of Dr. Wright's work in Bridgewater, but he has been a member of the congregation and society in Cambridge for fifteen years past, and he wishes to bear testimony to the value of the work there with which he has been closely conversant.

The movement in Cambridge began as a mission of the Boston Society, the meetings being held in a hall near Harvard Square. The surroundings of this place of meeting proving not very pleasant, and there being no immediate prospect of building a suitable church, it occurred to those in charge of the work that it would be mutually advantageous if the Theological School should be established in Cambridge and the Mission hold its meetings in the building it might occupy. While this plan was in mind, the Sparks' estate on Quincy Street was advertised for sale and was at once recognized as a suitable building for the School, with facilities for a chapel for the use of the Mission. The estate was secured by the School in February, 1889. The Rev. John Worcester being then President of the School, and being in full sympathy with those in charge of the Mission in their desire to develop an independent society, Dr. Wright was invited to come to Cambridge, his time to be divided between the School and the Mission, each paying a part of his

salary. In response to this invitation he removed to Cambridge and held his first morning service in the school building on Sept. 29, 1889, thirty-five persons being present. The first session of the Sunday-school was held two weeks later and regular services of the church and Sunday-school have been maintained ever since. A building fund was started at once, the Mission was soon made self-supporting, and in 1901 the Cambridge Society of the New Jerusalem was formed with seventy-two members. The Theological School chapel was completed the same year, the Cambridge Society contributing about seven thousand dollars towards its cost.

While thus engaged in building up and caring for his Society, Dr. Wright did not confine his attention to the members of his immediate congregation but became at once a useful citizen of the city in which his pastoral field lay. Cambridge was then in the early years of her notable career as a no-license city, and Dr. Wright at once enlisted in this work, becoming in 1893 the Chairman of the Cambridge ministers' no-license association. The continued and growing success of the movement in Cambridge is to a large degree the result of his efforts, and many other towns also availed themselves of his speeches and advice when engaged upon this work. He also found an opportunity for social work among the poorer classes of the city in the East End Christian Union of which he became president in 1894, the relation continuing to the time of his death. It is hardly necessary to say that here as elsewhere he entered into all the details of the work, giving to it his constant attention and much of his time. In 1896 he became a director of the Associated Charities of Cambridge and their vice-president in 1903. Dr. Wright was also a member of Charles Beck Post of the Grand Army of the Republic, delivering before them the oration upon one occasion and the annual sermon in the chapel of the School upon another. We also find him preaching in Appleton Chapel, Harvard College, in 1890, and joining with the other churches in Old Cambridge in union Thanksgiving services the same year and annually thereafter. The same year, too, he became

a member of the Ministers' Club of Cambridge and Boston, taking his turn from that time forward in entertaining them and reading papers before them. Such work he was wont to call his recreation, but as he was always frankly and fearlessly a New-churchman, his papers and discussions could not fail to be of much influence there.

Dr. Wright was widely known among the younger generation as a frequent speaker in the public schools, this work falling to him as a member of the committee on Military Instruction and Patriotic Education. He was a welcome visitor at both the Young Men's and the Young Women's Christian Association rooms, conducting services for each organization at regular intervals. He made it a point also to attend all the many fairs held in Cambridge in support of its various charitable enterprises, and here it may be said in passing that Dr. Wright was as generous with his purse as with his time and strength.

A society of which he was always an active member is that known as the Oriental Society and Society of Biblical Exegesis. Here he met with those who held to the so-called "higher criticism" and from them he gained a knowledge of its weaknesses that he turned to good advantage in many of his contributions to our own church publications. He usually presented papers at their meetings, believing as he said, that "in these learned societies and indeed everywhere our message is wanted when we can give it generously." Closely related to this work was that involved in his position of Honorary General Secretary and Lecturer of the Palestine Exploration Fund of London. This also he characterized as a recreation, stating that the time given averaged but a little more than a half hour daily. During his sixteen years' service of this Society, he collected \$20,000 in its behalf in this country, attended to the distribution of its reports to subscribers, lectured upon its work when called upon, and conducted a large correspondence for them. It was wholly a labor of love, all its expenses in this country being paid from his own pocket. As is well known, it was his great interest in this work that led him to begin that voyage to the Holy Land that

so unexpectedly proved to be his last earthly journey. This interest was due to his belief that the results of such explorations would furnish a basis to many for a renewed faith in the Bible.

To the brief summary here attempted of Dr. Wright's work in Cambridge, a few words must be added to justify the statement made at the beginning that Dr. Wright considered the work done for his Society his most important work. During all the period of his connection with the Cambridge Mission and Society, regular morning services were maintained, the Sunday-school was under his personal supervision, and a teachers' class was held weekly. Sunday evening services were held during the winter months and for a number of winters one hour a week was devoted to a doctrinal class on a week day. He was always present at the Young-People's League meetings and the weekly choir practice. His pastoral calls were regularly made and not only included all the members of his Society but all others in any way connected with the congregation, and, indeed, many that were rarely or never seen by them. All New-Church students in attendance at Harvard College, of whom he could learn, were called upon. It is a remarkable fact, moreover, that his other duties were never known to conflict with his pastoral work, so that many of his congregation were practically unaware that he had any other occupation than that of their minister. And he was always ready to add to his ministerial work, gladly holding extra services or classes if even two or three would meet with him. In short, the work he did for his Society was only limited by their willingness to have it done. The members of Dr. Wright's Society in Cambridge felt that his other duties but made his work for them more valuable and they one and all counted him as a personal friend.

JOHN C. MOSES.



## THE MINISTRY.

MEN enter the ministry from various motives. Of these the weakest is compliance with the known wishes or persistent advice of a parent or pastor; and no man so led to prepare for the ministry is in sufficiently earnest mood to succeed and to overcome obstacles; and as a rule he soon lapses into the class of nominal ministers, called upon to officiate only when some unexpected need is urgent; or else he drops title and office altogether and at length shows no signs of his training.

The next weakest motive is a mere desire for public life, for addressing audiences and receiving reverential treatment. If the first class may be described as the wayside or pathway of the parable of the sower, the second is the shallow ground where is no deepness of earth. With these men the scorching hour soon comes when the real work and the lack of recognition or even of respect begin to bear hardly, and they wither away like the tree of leaves only.

Then there are those who come gradually and surely into the ministry because they have already developed in Sunday-school and the work of the Young-People's societies and in philanthropic labors the love of their fellow-men, joined with the needed store of patience.

Again, like Augustine and Francis of Assisi and John Bunyan, some have come into an ardent desire to help others out of the ways of life in which they have been themselves, and they make, in many cases, admirable ministers, though usually best fitted for exceptional tasks like the city missionary or the evangelist. And there are men of zeal who in their reception of the theology of the New Jerusalem are eager to proclaim it at large, having in mind the apostolic examples. Their zeal may need tempering by patience.

There is, indeed, a class corresponding to the thorny ground,

because, while outwardly receptive of the seminary's teachings, they are leading and expecting to lead a double life; but their low companionships and base passions make their ministry unfruitful of good, and ere long they involve it in disgrace.

During his preparation it is natural for a theological student to put the emphasis on preaching. This is partly because that appears at once the most important and the most difficult task of the minister. Whether he be learned in Hebrew and Greek, or even in the history of religion, seems unimportant. Instruction as to pastoral duty means little to him, because he is not yet able to understand it. If he can excel as a sermonizer, the future looks bright to him. He is not only mistaken in this estimate of preaching as the sole essential of success, but he is mistaken in supposing that as a candidate he will be measured by his sermon; for he will be measured by that instinctive standard of the laity, impossible to define and equally impossible to change, which leads at once to such conclusions as, "He will make a good minister for us," or, "He was not cut out for the ministry," or, "We pity the church that he will serve."

An instance of this quick and safe judgment, often too harshly expressed but never wholly wrong, occurred a few years ago when a church decided not to call a candidate, a young minister of brief experience. He was so disappointed that he went about to plead with the people, and he procured the aid of an older minister to speak for him at the church meeting. The result was a feeling that he would be unkindly and unjustly treated unless he were called; he was called; and from the first day of his service until the end, when with great difficulty he was set aside, that active church simply endured him, without a single accession to its membership or anyone of its people really helped.

Such instances show how unwise it is for a retiring minister to guide a church in its choice of his successor. If it suppresses its own judgment and remains passive, out of regard for his wishes, it generally is misled; and much the safest course is to leave a church entirely alone in such a case, or at least to place several candidates rather than one before it.

The student, encouraged by success according to the requirements of his seminary, is at length ready for the field. He is not so well prepared as he thinks he is; he will presently find that his little stock of seminary-written sermons is not of much avail when he begins to know the people to whom he is ministering; he will soon see how inadequate all schools are which teach theories and how little he could learn of the outside world until he was really in it; but he, full of hope, goes joyfully through his induction into office and is thankful this his opportunity has come.

He now has a charge. He is an actual shepherd of actual sheep. There is a line of duty for him to follow, but it is for the most part not clearly defined. Nor will it ever be defined. He must set himself his daily tasks. He alone can tell when his day's work is done. He may be so deficient as his own master that he will be found idling away his time at club or bookstore or fireside in the belief that what is required of him for Sunday can be easily turned off in two days; or on the other hand, long days of toil may wear him down rapidly while he ever feels himself to be behindhand with his work.

To the most devoted of men difficulties arise, such as no man meets with who is doing a purely secular work, manufacturing goods or tilling soil. For his work is to teach spiritual truth, not only in a general way, but with the closest application to his people's peculiar circumstances and needs. He is not only to teach truth to the congregation at large in a large way, but he is to stand for it all the week through in houses and wherever he speaks with individuals. And he must aim to be more than a teacher, for it is a remarkable fact that lay people do not readily see what to do with a sermon even if they wholly approve of it. The minister, therefore, must study out his own applications and often must initiate the practices which he desires to see introduced. He must take up the problems of busy men, scarcely ever at home in the day time; of weary women who cannot carry out home reforms merely because they see them to be desirable; and of young people who are just old enough to love

to argue rather than to agree with him and readily to do as he advises.

He had thought that he must make his sermons interesting, but now he finds that his chief care must be to make them understood by plain people. Foreign missionaries find that they cannot preach as they would at home. The young minister finds that the sermon which his fellow-students understood is too abstruse for people who never read theological books or think in their terms. It is said that a candidate in a Western pulpit used the phrase, "draw an inference," and that a deacon on the street next day said, "I am afraid that you were over the heads of our people in your sermon." "Indeed, why what did I say of that kind?" "You said, 'draw an inference'; now let us see what this man will say about that"; and he called to a young farmer who was passing with his ox-team, and said, "Albert, can you draw an inference?" The man stopped, thought a moment, and then said, "Deacon, this is the best pair of oxen I ever owned; if any man in town can draw that thing, I reckon I can."

The young minister will find that the infrequent preparation of sermons in the seminary will not save him from a great strain in preparing one or even two each week, with perhaps one or two more addresses in addition; and the formation of the homiletic habit, which will finally make it easy and pleasant to prepare sermons, and will cause several to be so to speak on the stocks at once, will require some years to develop. Meanwhile, he will look with anxiety toward Sunday, and perhaps Saturday will find him with a sermon half done and already condemned in his own mind. His difficulty here is not the mechanical one of the musician or of anyone who is seeking natural skill; his difficulty is mainly with the reluctance of his mind to dwell on spiritual themes, with its appetite for the newspaper and its lack of appetite for the Scriptures, out of which not only texts but sermons must come.

Another difficulty to most young ministers is the suppression to a large degree of physical sports. They have been accustomed



to daily games, free from all care. Now this is impossible, if they are to be faithful to their charge, and they cannot insist on abundant sport without losing ground in the community. In other words, one's spirits must be kept up with unattractive exercises, like walking to make calls or working to save expenses.

New men are generally called on for much speaking outside of their own pulpits, and the complaint was recently made by a young minister of two very short pastorates that he had been broken down at the start by the whole community demanding of him as the latest comer lectures and addresses of many sorts, as if like an English schoolboy he must be the fag of his elders until some time had passed.

In dealing with his Sunday-school, he cannot safely do less than prepare to teach the teachers at a weekly meeting and must seek to secure such changes as will lead the older scholars into the church rather than to see them lost to it through any neglect or unwise interference on his part.

Obviously, he must go among his people with no perfunctory method of doing so. He must know them, especially that fringe of every church which has only an external connection with it and is as yet no part of its working force. Nor can he ever know any intimacies outside of his home. No matter how companionable some of his people may be, no matter how delightful some homes, no matter how appreciative or even given to flattery, he may find some, he can draw no lines on that or any other ground; and well is it for him if he never learns who contributes much and who little to his salary, for in being all that is possible to his people he must permit no selfish consideration to have weight with him. He must not fail continually to broaden his sympathies. He must give especial heed to those who from greater remoteness of residence depend on his visits more than do they who meet him at every service. Nor again will he ever measure his duty by the amount of his salary and excuse himself from unpleasant work by thinking that it is not paid for by his meagre stipend.

The minister's wife is never directly employed, yet she may

do nearly as much work for the parish as he, but that is too large a subject to be treated in a digression.

In going among the people he meets with disappointments. They are not so attractive in every-day apparel as on Sundays. The prosperous may be selfish and overbearing, patronizing him and contemptuous toward the poor. The poor again may be sensitive and exacting and consequently ungrateful. The reserved will seem to dislike him at first. The too effusive will repel him by ill-considered confidences. Thy hypocrites will expect to deceive him. The unprincipled will scorn his advances. The indifferent will tax his patience. The enthusiastic will urge him to overwork. The critical will seem wholly unmerciful. To the flattery of the unwise he must stop his ears. Hungry for a little encouragement he cannot accept what he sees to be unintelligent praise. In the homes and on the street he must watch his words as carefully as if every one would be reported to the public. With the sick who have no right to be sick he must be cautious; with those really so he must be sympathetic; yet as minister, not as physician. As to worship during his visits to the sick or sorrowing he must be favorable, yet not insistent. In conversation he must not overlook anyone. To the afflicted he must come as one who loves to comfort; to the disgraced without censure.

Then there are really difficult persons, often of harmful influence — the one who is always on fire over the latest fad, the one who has a cherished hobby, the rude people, the vulgar people; with all such he has no right to be offended or break off relations, for he may help them in the patient years.

He must be a social man, yet never forgetting to lift up rather than to let down the tone of any company. He must be a wise counsellor when consulted in the financial affairs of his church in general and particular, yet never forward as if seeking control of them. He will be ready to work with any committee of his parish according to his ability, though he will not be one of any committee. He will see much and say little. He will know much but will not tell it.

In meeting all sorts of calls from without he will never neglect his charge, but will be willing to extend his influence as widely as possible, not as a politician or a financier, but always as a minister and in ways appropriate to his spiritual calling. He will refuse no duty laid upon him by his general organization and will seek to make his people interested in the larger work of the religious world. To all other churches he will be wisely cordial, gladly uniting in union meetings when called for the moral welfare of the community.

The young minister does not see these things all at once, but they rapidly come into view, perhaps through his mistakes, perhaps by the happier way of inward suggestion. What then? "Who is sufficient for these things?" asked Paul (2 COR. ii. 16), and he answered the question aright when he added, "Our sufficiency is of God" (iii. 5). The question of our young man can safely have no other answer. If he becomes discouraged and gives up altogether, he has lost a great opportunity to do good. If he seeks another field, he loses that very important part of his ministry on which he was only just entering, the field outside of his parish, a field much larger than it formerly was, when nearly every one went to church, and a field in which few ministers nowadays do any work. If he goes away, he will lose at least two years of power for good while he is getting acquainted with a new parish. If he leaves now the chances are that he will be always restless, merely skimming the surface of parishes and never ploughing deep for an abundant harvest.

The wife of a "liberal" minister lately said without hesitation in his presence, "We never stay more than two years in a place, because if we do, they begin to come to us with their troubles." And that was said on an island where the minister and his wife might be helpful to a thousand people, all needing them in many ways. Many churches now place a tablet of pastorates in view of the congregation. What do those tablets tell? Of pastorates steadily shortening from forty or fifty to four or five years, or even less. Meantime the influence of the churches has been declining just as steadily.

As an instance, observe the history of a rural church organized in 1730; first pastorate, twenty-four years; second, twelve; third, twenty-two; fourth, thirty; then six men for brief periods until the church closed. Or, take a still more ancient church organized 1717; first pastorate, fourteen years; second, sixty years; third, fifty; fourth, twelve; fifth, eleven; sixth, eight; none since of over five years; church now feeble and without any hope of installing a pastor again. A still older one has had pastorates of thirty-five, twenty-four, twenty-eight, fifty, thirty-eight, twenty-one, four, four, three, two, seven, three years.

The decline of a church under a pastorate prolonged into senility is a danger to be avoided, but short pastorates have destroyed more churches than long ones. The strongest churches all about us have abiding pastors.

One part of a city near Boston forms a distinct community. Six church edifices stand there, well built and capable of doing service for a hundred years to come. Of these the Roman Catholic, through constant immigration, has become a powerful organization. Of the rest, four have had many ministers of short pastorates. The Unitarian closed some years ago; the Universalist and Baptist more recently; the Methodist continues, but is feeble and no longer self-supporting. The Episcopal Church has had one minister for fourteen years, and he has labored quietly and steadily. He is now not only a rector, but a county official and chaplain of a jail, and is known to and respected by the whole community, so that people of all churches and none go to talk with him about their moral conditions and needs. When asked in a meeting of ministers how he had brought about so active a church while others were declining, he said that he had simply "pegged away"; in other words, it had been "line upon line, precept upon precept, here a little and there a little." (ISA. xxviii. 13.)

Let no man take the ground that there are too many churches and ministers, and that his abandonment of the field is an act of righteous self-denial. There are not too many churches in most cities and towns. There are not half enough if the people



would attend them. And so there are not too many ministers if they are active, and of such there are not enough in any community, for every active minister is overworked and longs to see some new men come in and take hold of people as yet unreached. Strong appeals for the clergy to attend general meetings never bring out in a city one-half of them, and sometimes at a general gathering but a single one has been present from thirty Protestant churches in whose pulpits notices are read. Apparently the newer ministers never think of attending such general meetings, being not yet in a position to deal with the great problems of the city.

When the young minister comes, as it seems to him, to the point where he must change his church or his calling, or die, let him remember Israel in despair with the Red Sea before and the chariots of Pharaoh closing around them from behind, and let him hear and often repeat the words, "Speak unto the children of Israel that they go forward" (EXOD. xiv. 15). The true path for him is not backward, it is forward. General Grant found that a first day's battle, indecisive or even disastrous, might be turned to victory if he struck early and heavily next day. So is it in all life. Let the despairing young minister strike once more when he deems himself to have failed, and slowly but surely victory will be his. The supporters of General McClellan for the presidency passed a resolution in national convention that the war was a failure, but neither did the war fail nor does the church militant fail; the failure is the general who advances with his head over his shoulder and retreats instead of striking a second blow.

Bishop John H. Vincent has sketched the career of a young minister who went to his work with a bundle of pink sermon paper which he placed on the left side of his desk, remarking to his wife that he had two sermons to write each week, and he would place them on the right side of the desk until all the paper was so transferred, by which time he would be wanted with his stock of pink sermons in a large city parish. By and by he found that his wife was getting to be silent when he talked about

his sermons, and to learn what he could without showing his doubts, he went to the blacksmith and asked him why he had been absent two Sundays from church. The answer was a bitter dose, but the result was that the pink paper was never all used, and the man became a useful minister after a season of deep and almost overwhelming humiliation.

The fact is that a man generally begins his ministry with no real change of heart, and, like the child of Shunem, he must die to self in order to live again from the Lord. If he surrenders his ministry he yields to self. Paul's word, "I die daily," is the true minister's life-story. John Wesley had been an urgent and active minister, but he was thirty when, seeing the calm faith of a Moravian in an ocean storm, he recognized his weakness and was deeply affected with inward misgivings. John Tauler was still a young man when in the midst of his admiring Strasbourg congregation appeared a man who after a sermon told him that he was not in the life of his preaching. Tauler had two terrible years of seclusion, but at last he came forth to a great and moving ministry of many years. It is this second consecration which gives power.

When an editor of *The Andover Review* wrote in its first volume (February, 1884, Vol. I, p. 204) a bright paper on, "The Dead Line of Fifty, or is it Forty?" he used a figure drawn from the Civil War. In the prison pens on either side there was a line, generally marked by a shallow ditch, placed a few yards within the stockade and running parallel to it. Within this line a prisoner of war was safe, but if he crossed it toward the stockade and the sentries he was at once shot down. The dead line for a minister is the point at which he must turn about or go on to disaster. The editor of *The Andover Review* wrote, "Midway in life the minister finds himself, through certain experiences, embittered and disheartened. His outlook upon the world has changed. He no longer sees in men the possibilities which he once saw. He can bring to them no words of courage and inspiration."

But this writer himself said, "The early years of a successful

ministry are singularly exhausting," and there at thirty rather than at fifty or forty is the dangerous point. It was near that point that Phillips Brooks wrote to his father at the age of twenty-four, "I have worked so long on my sermon to-day that I am sick and tired of it, and shall be sure of at least one thankful moment to-morrow, when I get through preaching it." The next year he made entries in his diary of "fearfully tired" and "blue spots." It was at twenty-eight that he wrote, "Everything is going out, nothing is coming in, and I find myself needing a quieter and more studious life. I ought to go [to an offered professorship]."

So it was at twenty-nine that F. W. Robertson wrote that he was sad and dispirited, feeling his restlessness and want of aim. "I know not what to do nor how to do it." And at thirty on his vacation at Heidelberg he wrote, "I am strongly disinclined to work again. A feeling so gloomy and desolate appears to rest upon my heart when I think of the drudgery and apparent fruitlessness of my ministry that I can hardly make up my mind to make the attempt again. It will, I fear, be only an attempt."

It is at this point that the older minister and perhaps especially the beloved former instructor can do a great and good work of encouragement, looking once more to full pastorates and thereby to the restoration to the ministry of that position in the community which its spiritual nature once properly obtained, but which has been gradually lost through surrenders due to the natural discouragements assailing early ambition and to the prevailing abandonment of the highest aims of the pastorate. It is the clergyman who has seen the child grow to manhood and womanhood, and has aided at every step, who can most usefully minister to the parents of a new generation. Dr. Andrew P. Peabody was settled twenty-seven years in Portsmouth, N. H., and was then called to be preacher to Harvard College, his final charge; but he was accustomed to say that at Harvard he was still writing sermons with his Portsmouth people before his mind, and that he owed to them all that he ever achieved at Cambridge. At the recent celebration of Dr. Alexander

McKenzie's fortieth year of his pastorate in Cambridge many addresses were made; but every one must have felt that, when he himself finally took the pulpit for a wholly informal reply, he held his audience with a confident power and spoke with an aptitude unequalled by any other speaker. It was the fine work of the amplest training for that pulpit alone. When a great physician charged a heavy fee, his patient said, "Why, your calls were but ten minutes long." His answer was, "Yes, but I am charging you for forty years' study of cases like yours." So the power of the tired pastor may not be understood by the laity, but his every word is the fruit of long experience with his flock, and every word tells. One kind of experience he would have got by shifting about or going into secular employment, but he has got just that experience which fits him for his place, and he has had hundreds of sweet and deep hours of tender helpfulness which had otherwise remained almost entirely unknown to him.

The difference between the New-Church ministry and that of other faiths is two-fold. Its studious side is much more fully developed and it deals with a more limited class of people. If other ministers read much or little, the minister of the New Church has the duty and privilege of studying deeply the meaning of the Scriptures and of preparing his sermon as a spiritual exposition of his text. His task of preparation for the pulpit is, therefore, more plain and at the same time more exacting. He does not need to talk in the pulpit of the news of the town, and he cannot do so to the satisfaction of his people.

Again, he has so little to do with the very rich and the very poor, the very learned and the very ignorant, the haughty and the abject, that he deals with an unusually homogeneous congregation really interested in spiritual truth; and, therefore, he is not required to do anything else than to meet the reasonable needs of reasonable people. This simplifies his problem greatly at the same time that it gives him limits somewhat sharply defined and so firmly fixed that he cannot transgress them without losing his usefulness in the New Church, though he might still get on in a more external kind of ministry such as is known as "liberal."



But the compensation of the New-Church minister is also unusual. In purse he may not be greatly prospered, but his life will be comfortable. It is of his spiritual compensation, however, that it may be said to be the most bounteous ever bestowed on man; for he will feed in the richest and broadest pastures and drink of waters clear as crystal, and he will gain daily in the riches laid up in heaven, where no thief approacheth, neither moth corrupteth. As he gains an increasing store of spiritual knowledge his mind learns to revel in it, and his only care must be to keep within reach of younger minds and not to go on preaching only to the most wise, his elders or equals in age. This adaptation to all is assured if he is as much with the young as with the old, and if he keeps young himself and does not stop growing.

In doing his duty, as above imperfectly described, he will revive the pastorate of the past and infuse new life and power into it, and he will be all that Goldsmith portrays of his ideal clergyman:—

Remote from towns he ran his godly race,  
Nor e'er had changed, nor wished to change, his place.  
But in his duty, prompt at every call,  
He watched and wept, he prayed and felt for all.  
And as a bird each fond allurement tries  
To tempt its new-fledged offspring to the skies,  
He tried each art, reprov'd each dull delay,  
Allured to brighter worlds and led the way.  
To them his heart, his loves, his griefs were given,  
But all his serious thoughts had rest in heaven;  
As some tall cliff, that lifts its awful form,  
Swells from the vale, and midway leaves the storm,  
Though round its breast the rolling clouds are spread,  
Eternal sunshine settles on its head.

THEODORE F. WRIGHT.

## THE FUNDAMENTAL PURPOSE IN NEW-CHURCH MISSION WORK.

IN considering the question of the fundamental purpose of New-Church mission work, we at once perceive that it is the same question as the fundamental purpose for which the New Church itself was established. The primary idea in missions is that of being sent out from a body to carry a message to those who do not yet know and receive the principles for which that body stands. They are sent out with the purpose of convincing those outside of the value and usefulness of its principles, and so far as possible of introducing these new elements into the body.

When the Lord had instructed His disciples in the principles of the Christian religion, He commanded them to "go into all the world and preach the gospel to every creature. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (MARK xvi. 15, 20). A similar command is given to the New Church, for the mission of this church is to rebuild and restore the principles of true Christianity which have fallen down in the course of the dark and middle ages. This purpose is briefly stated in the opening chapter of the "True Christian Religion," where we read:—

The Christian Church, since the time of the Lord, had passed through the several stages from infancy to extreme old age. Its infancy was in the time when the apostles lived, and preached, throughout the world, repentance and faith in the Lord God the Saviour. . . . It is memorable, that the Lord, some months ago, called together His twelve disciples, now angels, and sent them forth into all the spiritual world, with the command that they should there preach the gospel anew, since the church which was instituted by the Lord through them, has at this day come to such a state of consummation, that scarcely any relics of it remain; and that this has come to pass, because they divided the Divine Trinity into

three persons, each one of whom is God and Lord; and that thence a sort of frenzy has issued forth into the whole of theology, and thus into the church, which, from the name of the Lord is called Christian. . . . The naturalism which reigns at this day is from no other source. . . . Since the idea concerning God, with every notion of it, is thus torn to pieces, I propose to treat, in their order, of God the Creator, of the Lord the Redeemer, and of the Holy Spirit the Operator, and lastly of the Divine Trinity; to the end that what is torn to pieces may again be made whole, which is effected while the reason of man is convinced, from the Word and the light thence proceeding that there is a Divine Trinity, and that it is in the Lord God the Saviour Jesus Christ like the soul, body, and proceeding operation in man. (4.)

This statement concerning the sending forth of the twelve disciples throughout the spiritual world is repeated in numbers 108 and 791. It is therein taught that the Gospel to be preached is, that the Lord Jesus Christ, in whom is the Divine Trinity, reigns as the God of heaven and earth. The establishment of this doctrine in the minds and lives of those in the spiritual world was the fundamental purpose of the Lord in sending out His twelve disciples. It is also the fundamental purpose for which the New Church is established, as is evident from Swedenborg's declaration that the establishment of this doctrine was the end for which he wrote the "True Christian Religion," which contains the universal theology of the New Church.

That there is great need in the world for clear conceptions of spiritual truths, is evident to those who observe the discussions in the public press. The weakening faith in the old creeds has strengthened the tide of naturalism and materialism; and, while many cling to the belief in the divinity of Jesus Christ, there are not a few active forces at work tending to destroy that belief. This trend of modern intellectual life is clearly pointed out in an editorial in *The Boston Evening Transcript* of Jan. 3, 1908, from which we quote as follows:—

Who can doubt that suicide in the modern world must be causally connected with the loss of religious faith. It is obvious that only the man who has convinced himself that death ends all can risk the chance in which so many of his fellow men believe that it does not end all, and rather than

bear the troubles that he has, flies to others that he knows not of. The advance of science which, while diminishing our faith in God, increases our fear of microbes, the practical materialism of the time which regards pleasure the greatest good and pain the worst evil, the general religious unrest created in part by modern criticism, and in part by the failure of ecclesiastical Christianity to heal the deeper sores of the age—these forces tend to sap belief in a life beyond the grave. . . . The representatives of religion would do well to lay aside their internecine disputes about dogmas that have no vital concern for any human being, and bend their energies to the task of vindicating at the bar of the larger reason the sublime realities of God and immortality. The age possessed of these faiths is not prone to suicide.

We here find a recognition of the principle that evils on the natural plane have a cause on the spiritual plane, and the writer sees the need of clearer conceptions of God and of immortality. Swedenborg clearly points out that the evils of modern life centre in the false conceptions concerning God, especially concerning the nature of Jesus Christ. Hence we may see that to restore the world to a true state of life, it is first of all necessary to establish true spiritual principles among men. These spiritual principles relate to three great subjects which are closely connected with each other, namely: 1. The Doctrine of the Lord; 2. The Doctrine of the Word; 3. The Doctrine of the Future Life.

The doctrine of the Lord can be known only from the Word in which the doctrine is embodied, and from which it is revealed. Both of these doctrines, namely, of the Lord and the Word, are for the instruction of man that he may thereby be made spiritual and thus may become a recipient of eternal life. It is also necessary that a knowledge of the spiritual world be revealed, that the end and destiny of man may be perceived.

According to the principles made known to us in the heavenly doctrines, the end for which the church is established and for which mission work is done, is, that man may be made spiritual. It is the function of the church to teach these principles. It is the duty of the members to embody these principles in their lives. It is, therefore, of primary importance for us to see



clearly what the principles are which endow man with spiritual life.

It is evident that the acquisition of material possessions and comforts does not implant in man the kingdom of heaven. The Lord showed this when He taught the parable of the rich man who decided to pull down his barns and build greater that there he might bestow all his fruits and his goods. But God said unto him, "Thou fool, this night thy soul shall be required of thee."

The pursuit of merely natural ends will not make a man spiritual and implant in him eternal life. The purpose of the New Church and the purpose of mission work, is, therefore, to implant in the minds of men those spiritual principles which lift the mind above merely natural ends and merely natural life and which are the means of regeneration. What are these principles? Are they not the very things which we should communicate to the men of the world so far as lies in our power?

We have already seen that the purpose of the revelation of the universal theology of the New Church is the restoration of the doctrine of the Lord to the world. The need of this doctrine is shown in the Lord's words to His disciples: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (JOHN iii. 36.)

By many, the doctrine concerning God and His coming into the world in Jesus Christ, is regarded as theoretical, abstract, and unpractical; yet if we study the subject in the light of the heavenly doctrines now revealed to us and the teachings of the Word, we shall find that it is of the most practical nature. We will here briefly quote a few expressions to show the importance of this doctrine in the implantation of spiritual life. We read:—

The acknowledgment of God from a knowledge of Him, is the very essence and soul of all things in universal theology. (True Christian Religion, 5.)

The truth is, that, to implant in infants and children an idea of three Divine persons, to which inevitably adheres the idea of three Gods, is to

take away from them all spiritual milk, and afterward all spiritual meat, and lastly all spiritual reason, and to induce upon those, who confirm themselves in it, spiritual death. . . .

The man who worships one God, in whom is the Divine Trinity becomes more and more a living and angelic man (and is likened to Jerusalem and Zion in the time of David and Solomon); but the church which believes in three persons, and in each as a distinct God, is like the city of Zion and Jerusalem destroyed by Vespasian, and the temple there burnt. (*Ibid.*, 23.)

If man does not acknowledge God, and does not worship Him with actual piety, he puts off the image of God, and becomes like an animal, except that he enjoys the faculty of understanding and thence of speech. (*Ibid.*, 34.)

What the knowledge and acknowledgment of God effects in the elevation of the mind and life to the spiritual plane is clearly taught in the following:—

The first and primary thought that opens heaven to man is thought concerning God, and for the reason that God is the all of heaven, even to the extent that whether we speak of heaven or of God it is the same thing. The Divine things which cause angels to be angels from whom heaven is, when taken together are God. Thence it is that thought concerning God is the first and primary of all the thoughts which open heaven to man; for it is the head and sum of all truths and loves, celestial and spiritual. (*Apocalypse Explained*, 1096.)

Again in the same series it is said:—

Thought about one God opens heaven. . . . Without such an idea of God as exists in heaven man cannot be saved. The idea of God in heaven is the Lord, . . . consequently to think of any other God than the Lord is to the angels impossible. (*Ibid.*, 1097.)

And again:—

The idea of God is the chief of all ideas; for such as this idea is such is man's communication with heaven and his conjunction with the Lord, and such is his enlightenment, his affection for truth and good, his perception, intelligence, and wisdom. . . . All in the heavens have places allotted to them according to the fulness and clearness of their idea of the Lord, and they are in correspondent wisdom and in correspondent happiness. All those who have no idea of the Lord as Divine, like the Socinians and Arians, are under the heavens, and are unhappy. . . . Those

who have an idea of God as the inmost of nature are rejected, because they cannot help falling into the idea of nature as being God. (*Ibid.*, 957.)

This idea of God which is so important in the development of spiritual life is the idea of the Lord who is the God of heaven and earth. Of this we read that:—

There are two essentials which constitute the church: . . . one, that the Human of the Lord is Divine; the other, that love to the Lord and charity toward the neighbor make the church. (*Arcana Cœlestia*, 4723.)

Everything which the church teaches must, therefore, centre around and be vitally connected with this most central of all subjects, the Divinity of the Lord's Humanity; thus, in the personality of our Lord Jesus Christ. The vital principle of Christianity itself requires the preservation of a belief in the Divinity of Jesus Christ, and this also involves a belief in the Divinity of the Word, in which this doctrine is taught. In the New Church itself these doctrines are acknowledged. The members are to be instructed in the particulars of their relation to the Lord, and inaugurated into a life in conformity therewith. Out of the church these doctrines are not fully seen and acknowledged, and the disbelief in them is increasing. The church itself has a duty to those outside of its fold, namely, that of leading men, so far as is possible, into the acknowledgment of these principles. This work of instructing and thereby of leading men to the church belongs to the distinctive mission field; but the instruction of avowed New-Church people, including children, and the care of the smaller centres, is the more internal work of the church.

Every church in its beginning is established by a Divine revelation. In the Jewish Church, Moses was selected as the human instrumentality through whom its principles were revealed. He was sent with a message to the children of Israel in Egypt. The Christian Church was established by the Lord through the instrumentality of His own Human, and the New Church was established through the instrumentality of Swedenborg. The message which Moses received from the Lord

contains and represents the message itself given to the world in the succeeding churches.

When the Lord appeared to Moses in a flame of fire out of the midst of a bush, and sent him unto the sons of Israel, Moses said unto God — "What shall I say unto them?" The instruction given to Moses, which was to be conveyed by him to the sons of Israel, concerns especially the being and nature of God: "I Am Who I Am. . . . I Am hath sent me unto you. . . . The God of your fathers hath sent me unto you." In the unfolding of the spiritual meaning of this message in the "Arcana Cœlestia" we learn that there were three great subjects involved, which constitute the primary principles of instruction which enter into the work of establishing the church in the mind and life, namely:—

"God said unto Moses, *I Am Who I Am*," signifies the first instruction, (which is concerning) the Being and Existing (Esse and Existere) of all things in the universe, or in other words the Divine Itself and the Divine Human. (Arcana Cœlestia, 6879-6880.)

"And He said, thus shalt thou say unto the sons of Israel, *I Am* hath sent me unto you." This signifies a second instruction, namely, that the Divine Existing, that is, the Divine Human would be in the church. . . . The first instruction was that God, from whom all things are, must be acknowledged; the second is, that the Divine truth, which is from Him, must be received. (*Ibid.*, 6881, 6882.)

The third instruction is that the Divine Human is to be worshipped (Arcana Cœlestia, 6883-6888). From all these things gathered into one series, it is evident that the primary instruction by which men are made spiritual and organized into a church is that God in His Divine Human is the Creator and Sustainer of all things in the universe; that He gives Divine truth on these subjects in His Word for the establishment of the church; and that when established the church is to worship the Lord in His Divine Human. The Being of God, the dependence of all created things on Him, the Divine nature of the Word as a revelation from Him, the Divine Human, thus the Divine nature of Jesus Christ and the worship of Him, are the great themes



which the mission work of the church should set clearly forth. Everything of mission work should be designed and done with the end of leading up to the acknowledgment in mind and life of these great principles.

The slow growth of the New Church as an external organization in the world has led to a loss of distinctness of purpose, in the desire to see a greater effect of the church on the world. This has produced a scattering of our forces, a loss of unity of action, and a weakening of our efforts. Let us briefly review some salient features of the New-Church movement past and present as illustrative of our meaning.

One tendency of the church has been to hail any reception of particular truths in the world, however slight, as the appearing of the New Church. When modern spiritualism arose, because it recognized the existence of spirits and the spiritual world, it was regarded by some as an approach to the New Church. But when examined more deeply and in the light of historic development, we find it to be the very opposite of the New Church, and full of antagonism to the Divinity of our Lord Jesus Christ. Professor Bush hailed Andrew Jackson Davis as an apostle of the new age. Many New-churchmen were drawn into the acceptance of T. L. Harris as another great leader. The vagaries of Holcombe and Christie in later times influenced the minds of many for a short period. At the present time there is a strong tendency in the church to direct its efforts to civic reforms. In regard to these movements we would call attention to the following principle. The New Church is founded on a system of truth or doctrine. Every particular truth is a part of the whole and bears a relationship to the whole like the relation of an organ of the body to the whole body. The taking of one truth out of the system, accepting that and rejecting the rest, does not make the recipient a New-churchman. It is like severing an organ from the body, which act deprives the member of its life. The acceptance of the idea of a spiritual world does not make a man a New-churchman. The preaching of the immediate resurrection of the man at death does not make

a minister a New-Church minister; nor does the rejection of the teaching of the old creeds involve the acceptance of the genuine doctrines of the New Church. The New-Church doctrines are a system with a central heart which gives vitality to the whole. If that centre is not received the body of isolated truths is dead. That central principle is the doctrine of the Divine Human, with the correlated doctrines which belong with it. This doctrine is the life principle of the New Church. Without the Lord Jesus Christ in His Divine Human as the God of heaven and earth the intellectual concepts gathered from Swedenborg lose their life-giving powers.

Let us suppose for instance one acknowledges the reality of the spiritual world and the life after death, but does not acknowledge the Lord as the God of heaven. His conception of the life after death is only that of a continuation of natural life. Suppose one accepts the idea of a spiritual sense to the Bible, but rejects the internal truths thereof relating to the Lord and regeneration, and constructs a new and fantastic spiritual sense so called. There is nothing of the New Church, nothing Divine in that system. To come in to clear light we must see that the heavenly doctrines are a system of divine truth cohering together in one harmonious series, possessing a central life and vitality, and that dismemberment of its truths is as fatal to it as the dismemberment of the human body is fatal to its life.

We may enter as a church heartily into the work of modern reform movements; we may preach the single tax, socialism, or other ideas of civil reform; we may thereby establish a model community, society, state, or nation; but have we in this way implanted and established the kingdom of God upon earth? Have we eliminated the evils out of human hearts? Have we established the acknowledgment of the Divine Human of the Lord Jesus Christ? If not we have not done the work of the New Church. We have not grasped the true end and purpose for which it was established.

These remarks are not made in opposition to efforts at civic reforms and improvements in social conditions. They are

made solely to discriminate the uses of a church, of the New Church, from those of organizations for civic and social purposes. They are made for the purpose of clearly showing the distinction in degree between the spiritual and the natural. A New-churchman and an atheist can work hand in hand for civic and social betterment; but they cannot work hand in hand and heart to heart for the establishment of the worship of the Lord Jesus Christ. To work with the atheist or agnostic for civil ends we must descend to the civil plane and coöperate as citizens of a common country. The New-churchman takes his spiritual light and life with him, and applies it in that phase of his natural life, just as he applies it to his business and social affairs; but the church as a church organization does not enter upon the plane of business in order to apply its principles to life. The church in its organized efforts works for spiritual ends, and to establish spiritual principles in the lives of men. As these are received they will produce human betterment in all planes below through the influence of individuals in their activities in their **own communities and uses.**

In the Lord's life and work He went about doing good. He healed the sick, opened the eyes of the blind, gave speech to the dumb, raised the dead, and helped the poor. So there is a widespread feeling in the world at the present time that the church as an organized body should perform these uses to the physical bodies of men. The Lord however did these natural things to represent by correspondence the spiritual uses which his truth performs in the spiritual life of men, and to embody these correspondences in His Word. In the Ancient Church they knew what was meant by the poor, blind, lame, dumb, and the dead. They expressed the spiritual acts of charity in similar correspondential imagery. The doctrine of correspondences is now revealed that we may learn the spiritual lessons embodied in these correspondences. We are taught in the heavenly doctrines that miracles are not at this day performed, but that the spiritual things themselves therein represented are now done. There are those who are spiritually poor, maimed, lame, blind, and dead. The Lord comes in

His Divine truth to open the blind eyes by opening the understandings of men to see the truth which He has revealed; He opens their spiritual ears to listen to and obey its precepts; He heals their spiritual diseases by leading them to shun evils as sins against Him; He raises the spiritually dead by elevating man out of merely natural into spiritual life; He gives to the spiritually poor by bringing to them the knowledges of spiritual truth now so abundantly revealed from His Word. Of this spiritual charity represented in the Lord's miracles we read in the "*Arcana Cœlestia*":—

The church is established among such as in the spiritual sense are blind, lame, leprous, deaf, poor, and thus among the gentiles who are in ignorance of good and truth and desire them; for they are called blind who are in ignorance of truth; lame, who are in good but not in genuine good by reason of their ignorance of truth; leprous, who are unclean and yet desire to be made clean; deaf, who are not in the faith of truth, because not in the perception of it; and poor, who have not the Word and thus know nothing of the Lord, and yet desire to be instructed. So it is said that to these the gospel shall be preached. (9209<sup>4</sup>.)

The preaching of this gospel is the work of instruction by which all these defects of the spiritual life are remedied. If we examine all these various conditions of the spiritual life we find that their cure is effected by truth; by the truth of the Word; by the truths concerning the Lord; and by obedience thereto. The healer of these spiritual disorderly conditions is the preacher or teacher who conveys that truth hitherto lacking. He gives instruction to those in ignorance. Therefore we may see that the mission work indicated for the New Church is a spiritual work running parallel with the natural works of healing and beneficence performed by the Lord in His first coming. This new work is equally the Lord's work. No regenerative power resides in the words of a man. It resides only in the Divine truth revealed by the Lord. Thence we may see that as a church or body of men we do not determine the work nor make the doctrine. We do not perform a single spiritual cure. We only learn from the Lord, from His Word illumined by His doctrine, that which He has revealed. As we apply this truth in the



mission work of the church, bringing it to the attention of men, the Lord operates at the same time into their hearts, as indicated in what is said of the disciples in Mark, "They went forth and preached every where, the Lord working with them, and confirming the Word with signs following."

The discussions in the Christian world at the present day are centred in the vital problems of Christianity. "The higher criticism" has performed a destructive work in weakening the faith of men in the divinity of the Old Testament. It has moved forward to the New Testament and is attacking the reliability of the testimony recorded in the Gospels. It attacks the Virgin Birth of the Lord, His miracles, and His resurrection, thereby assaulting the very citadel of Christianity. There are many noble defenders of these doctrines in the ranks of orthodox Christians, but they do not possess in their armory the weapons of defense revealed to us in the New Church. Therefore there are unguarded points in their armor which the enemy is sure to find.

In all these discussions, which are intensely active at the present day, have we no part as a mission work of the New Church? Must we not add to the discussion that spiritual knowledge revealed to us in the spiritual sense of the Word, and attained through the opening of the spiritual faculties of Swedenborg in the spiritual world? Is it not especially the work of the New Church to re-establish faith in the divinity of the Word of the Lord, in the divinity of the Lord's Human, which is the sole object of Divine worship, and to reveal clearly the nature of the life after death and the right preparation for it? Must we not obey the Lord's command, "Go ye into all the world and preach the gospel to every creature"? That is, the divine truth revealed to the world in the heavenly doctrines must be applied to all the varied states of human life, with the end and purpose of lifting them up to the acknowledgment of the Lord in His Divine Human, and leading them to the worship of Him as the God of heaven and earth.

JOHN WHITEHEAD.

## THE DIVINE PROVISION FOR GRADED LESSONS IN RELIGIOUS INSTRUCTION.

THE purpose of religious instruction is to equip the young thoroughly and efficiently with knowledges from the Word, with doctrines, with the truths of our faith, insinuating affection for them and for the good which they inculcate, so that when the young arrive at adult age, they may be ready to undertake the responsibilities of spiritual life: that they may enter upon the military service through which every regenerating person must pass and which is symbolized by the cross, in order that thus the evils of the love of self and the world may be subdued and the Lord's will be done and His kingdom come as in heaven so upon the earth.

For this end the Lord has revealed His Word in the letter and in the heavenly doctrines. Here we have the material out of which the mind of the child is to be formed. For, as the Lord fashions the organic structure of the body out of the natural food with which it is supplied, so He fashions the organic structure of the spirit out of the food provided by Him for the purpose, namely, the Word and the doctrines.

In the doctrines of the New Church the Lord also reveals details concerning the well-known fact that man changes in state, mental requirements, and aptitude as he advances in years, and we need to heed this teaching. The ancient and well-known saying "milk for babes, strong drink for men" expresses tersely the principle that every age has its specific food.

It has, perhaps, not been sufficiently recognized, that both the literal sense of the Word and also the doctrines of the church contain a great variety of material adapted to the ever-changing states of man. We in the New Church have been so fascinated with the specific teaching regarding the stories in the Word, of

these having been introduced as part of the Sacred Scripture because the mind of the child and of the simple adult is delighted with nothing so much as with a story, and of these divine stories having an internal sense which associates the reader or the hearer with angels, that we have not given much heed to the use to which other portions of the Scripture must be put in the education of the young, nor, indeed, have we discriminated sufficiently between the different kinds of stories that occur in the Word.

It is the purpose in the establishment of a graded course to recognize the whole of the Sacred Scripture and of the doctrines now revealed to us in the writings of Swedenborg. There is a wealth of material, a richness of variety, which we do not realize until we analyze the contents of both series of books. However opposite our view of the Word from that of the Bible critics, who see nothing but the literature of a singularly gifted people in the Bible, nevertheless, by their analysis of the outward form of the Word we are helped in our use of it for its legitimate and divinely intended purpose.

Bible criticism has at least brought more fully to our attention that the letter of the Word is a complete literature, embracing myth, law, history, song, and ritual, and in a variety of diction representing various states of literary excellence. This analysis is of value to us of the New Church. The variety in the external form of the Word is in adaptation of divine truth to the varying states of man's development and to his varying moods.

From the wealth of our teachings on this subject, I select the "Arcana Cœlestia," 3665, where we are taught that the regeneration of man is effected by the Lord's leading him first as an infant, next as an adolescent, and finally as an adult, and that this leading is effected by means of what man learns from the Word. While man is an infant he learns truths which are quite external and of a nature termed "corporeal" in the New-Church writings, that is to say, they are of the nature of the material body, of the earth, earthy. The child cannot as yet

grasp things interior, therefore, he learns of such things as are of the plane on which he is, the plane of the body and which appeal to his sensuous imagination. Yet, being taken from the Word, these truths, or forms of truth, which he acquires as knowledges, are of such a nature that the Divine is inmosty in them. This is owing to the manner in which the letter of the Word, from which they are taken, was originally given. The Word being inmosty divine, every story and every portion of a story is inmosty divine.

This divides all knowledges acquired by children into two great classes: first, knowledges in which there is inmosty the divine; and, secondly, knowledges in which there is nothing divine inmosty.

The knowledges in which the divine is inmosty open up more and more. They can be unfolded and can reveal successively and in order truths more and more interior and sublime. Or, to quote the language of the teaching found in this number, they are such "as can admit truths more and more interior." "But the knowledges in which the divine is not are such as do not admit, but spue out" interior truths.

These knowledges of external and corporeal good and truth are compared to soil, which, according to its character, admits certain kinds of seeds, but suffocates other kinds. So knowledges in which the divine is inmosty admit spiritual and celestial truth and good, having this characteristic from the divine which is within and causes such a disposition.

But knowledges in which the divine is not, admit only falsity and evil, for this is their characteristic.

We, as New-Church teachers and parents, are supremely interested in this subject, for it enables us to see very clearly why it is of first importance that we should teach the Word and not permit ourselves to be carried off into side issues. The teaching continues as follows:—

Knowledges which are learned from infancy to boyhood, are like most general vessels which are to be filled with goods; and as they are filled, man is enlightened. If they are vessels of such a nature that genuine



good can be in them, then man is enlightened by the divine which is within them, and this successively more and more. But if they are not of such a character that genuine good can be in them, then he is not enlightened. And if it appear as though he did possess enlightenment, it is not a true light, but a misleading light which appertains to falsity and evil, and which in reality induces increasing obscurity as to goodness and truth.

Where are these knowledges of external and corporeal truth which inmosty have the divine in them? The answer in the number referred to is:—

They are in general such as compose the stories of the Word: as the stories about paradise, about the first man therein, about the tree of life in the midst of it, about the tree of knowledge where was the serpent which deceived. These are knowledges which have the Divine within them, and admit into themselves spiritual and celestial goods and truths, because they represent and signify them. Such knowledges are also the rest that are in the historical portions of the Word, as, what is said there about the tabernacle, and about the temple, and their construction; likewise about the garments of Aaron and his sons; as also about the feasts of tabernacles, of the first-fruits of the harvest, and of the unleavened bread; and other like matters.

When these and the like are known and thought of by an infant boy, then the angels, who are with him, think about the divine things which they represent and signify. And because the angels are affected by them, their affection is communicated, and causes the delight and pleasure which the boy enjoys from them, and prepares his mind to receive genuine truths and goods.

Such and very many others are the knowledges of external and corporeal truth.

Now, let us note particularly that the stories here referred to are said to be such as to delight the "infant boy." There are others which appeal to him more powerfully a few years later, when he has left the state of infancy, and, as adolescent, enters upon the first stages of the Ishmael or "wild-ass" state. His state changes. He begins to take an interest in things that appeal to the reason, but his evil tendencies at the same time manifest themselves, the love of self lusting to break down parental and magisterial control. Fortunately, his delight in stories does not cease. But he craves a different kind than before.

He wants something thrilling and exciting. We are all familiar with this phase of youth, the most troublesome and anxiety-producing in his career. The teacher, unless an exceptionally good one, has the greatest difficulty in fixing the attention of the boy.

At one of our teachers' meetings, the gentleman who had a class of such boys complained about them. In reply I told him the story I had heard on a former occasion from a New-Church Sunday-school superintendent. The regular teacher of a similar class was absent, and the superintendent requested a bright young man to take the class for the day. He did so, and the superintendent went about his business. After a while, happening to look in the direction of the class, he was surprised to see that this unmanageable herd were gathered around their new teacher in attitudes betokening the keenest interest and were hanging upon his lips with breathless attention. He drew near to learn what wonderful method this tyro was employing to obtain such a result, and, as he listened, he found that he was telling them the story of—a prize fight!

Shocking? Yes. Yet is a legitimate result when we consider the nature of a boy at this age, the atmosphere by which he is surrounded in our present civilization, the pabulum that is dished up to him by the daily and the Sunday newspaper, or the not-infrequent injudicious or ignorant attitude of the parents.

We, as educators, have no right to dismiss the story after pronouncing the judgment that it was shocking. The boy's state cannot be met with a sweeping condemnatory prohibition. It is for us to realize that the affection for fight is in the boy. He likes to hear about it. And the Lord, in His great wisdom, foreseeing the outcropping of hereditary inclinations in the adolescent age, has made provision in His Word to lead him—not to drive him or coerce him—but to lead him by this same evil delight. There are fights in the Word. Even combats for a prize; and these stories are meant for just such youthful states, which are not good, nor yet evil, but which tend to evil and may be bent to good.

So the teacher who complained was advised to select such portions of the Word as tell of conflicts and prepare himself to tell them as vividly as he knew how.

The incident may remind you of Swedenborg's narrating in "Heaven and Hell," 344 (see also *Arcana Cœlestia*, 2309), the street fight which he saw in a large city between little boys, on which occasion he was informed that parents incite their children to such combats, and warns parents against such a terrible practice, since it tends to extinguish in the earliest age all the mutual love and all the innocence which infants have from the Lord and to initiate them into hatred and revenge, and, finally, he frankly tells such parents that they are shutting their children out from heaven.

The knowledge of a brutal prize fight has a like tendency. It belongs to that class of knowledges about which "*Arcana Cœlestia*," 3665, instructs us as having in them nothing divine and which spue out interior truths.

But the stories in the Sacred Scripture, which, had they not been made part of the Word, would be of a similar character, or, in other words, which, when taken literally, without any reference to any spiritual significance, are similarly debasing, have been miraculously adapted by the Lord so that what is divine is inmosty within them, and they are made use of by Him to serve as general vessels into which heavenly and spiritual and even divine things may be implanted: truths relating to the spiritual life and goods which form the substance of the life of heaven.

A miracle? Yes. The miracle of raising the dead to life. These and similar stories are used in the wise economy of the Saviour to cause a repugnance for just such an evil as a street fight between boys or a prize fight between professional pugilists.

The mind of the adult is shocked when he is reading of the barbarities and cold-blooded cruelties of Jael, of Samson, of David, and others. The adult has learned to discriminate between the letter and the spirit. With him the letter dies and he no longer beholds it, while the spirit rises before his eyes.

With the child or the adolescent, the distinction is not so obvious, but he reads and hears the story in the softening sphere of the interior sense, which sphere enables the teacher, when through with the story, to go on to tell something of its spiritual import, that thus, by means of that which has held the sensual nature spellbound, there may be implanted that which shall raise the boy out of the plane of sense to heaven.

I have spoken at some length of this particular state, involving the love for combat, as an illustration of one of the human conditions that are met in the Word.

These stories of wars and bloodshed and the like are not for the infant. They come at a later day.

And there are still other portions of the Word, which should form part of the curriculum of the youth and which are not all in story form. There are the statute books, the census reports, the sermons, the prayers, the songs, the doctrines, et cetera.

To an infant boy, and even to a boy of a later age, the laws and statutes in Leviticus mean nothing; they do not interest him. Yet the day comes when he can be interested in them. And the same is true of all the rest of the material in the Scriptures. All states are provided for.

There are three degrees in the heavens which are based upon the three degrees of justice, of morality, and of goodness: the just, the relation of man to the community and of the community to man; the moral, the relation of man to man; and the good, the relation of man to the kingdom of God — these are the successive degrees of understanding and of life on earth upon which the respective intelligence and life of the three heavens are based.

The study of the Mosaic code is fittingly introduced at the age when the youth ought to be initiated into the interest in things of political economy, and will prove most fascinating to him. At this time also the political history of the nations and peoples mentioned in the Word takes hold of him.

And it is a very significant fact and most instructive, that the laws of Moses, as also the prophecies, are by no means discon-



nected with the story, but that the story flows along throughout the Word, appearing from time to time even in the Psalms, which, of all the books of the Word, seems in the letter to most nearly touch the spiritual life of man. The story runs all through from Genesis to Revelation, like the thread of silk or gold upon which are strung the pearls of the Word. And as a priceless necklace encircles the neck and lies upon the bosom, so the story holds the whole collection of books together and keeps them close to the heart of the reader.

I am inclined to believe that one of the reasons why the New Church has not held her children in greater numbers, has been that our religious teaching has not taken into consideration the actual wants of the youth in his progressive ages and changing states and studied out the wonderful provision made for them all in the Word. Our graded course of Sunday-school lessons can remedy this.

Nor is it in the Word in the letter alone that the Lord has made provision for the varying and progressive states of man from childhood to adult age and beyond. The same Providence is manifest in the heavenly doctrines. What a delighted interest children of a tender age have for the descriptions of heaven which the writings of Swedenborg enable us to give them! And with the sensuous images of the outward beauty of heaven as the lowest round of the doctrinal ladder, we can climb successively to every plane of the unfolding mind through the age of acquisitiveness, through the age of dawning rationality, to the age of beginning spirituality, and beyond to the portals of the highest heaven.

The graded course of study, therefore, provides for a paralleling of the instruction from the letter of the Word, with the instruction from the doctrines, in which we rise from the simplest, most general teaching regarding the unity of God and love of Him and our neighbor to the most interior teaching regarding the inner processes in the life of our Lord Jesus Christ, in the glorification of His human nature.

E. J. E. SCHRECK.

## EASTER.

THERE is not a more touching event in the history of David than the death of the little child which was born to him and Bath-Sheba. He loved it very dearly. During the seven days of the child's illness David was prostrate with fear and grief. He fasted and laid down all night upon the ground. So alarming was his sorrow that when the child died his servants were afraid to tell him. But he noticed the whispering of the servants, and in answer to his question, they said, "He is dead." A great change, which the servants could not understand, then came over David's demeanor. They had apprehended a violent outburst of distress, but David arose and washed and anointed himself and went to the house of God to worship. Then returning to his own house he asked for bread and ate. The Jewish custom was to moan and wail over the dead and show various signs of outward mourning. Here was a man who keenly suffered while the child was ill, and who felt consolation coming to him when it was dead. Their surprise burst out into words, "What thing is this that thou hast done? Thou didst fast and weep for the child while it was alive, but when the child was dead thou didst rise, and eat bread." David's reply is one of the majestic utterances of the Word: "While the child was yet alive I fasted and wept: for I said who knoweth whether the Lord will not be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." It was a startling reply in view of the general belief about death in David's time; but David represented the Lord who was to come into the world, and his reply foreshadowed the Lord's teaching. The Jews were in gross darkness about everything of a spiritual nature. They knew no other life than that of the body. The Talmud gave them directions about their worship, their sacrifices, their

rules of conduct, and their sanitary laws. But it contained no allusion to what is internal, it made no mention of a continuity of life after death, or of an endless future in another world. The knowledge of all this was in mercy withheld from them, it would have been a snare and a pitfall if they had possessed it. We read in the "*Arcana Cœlestia*," 302: —

The Jews were so prone to profanation that the mysteries of faith were never revealed to them. Thus it was never explicitly declared to this people either that they should live after death, or that the Lord would come into the world to save them."

To them refer the words of the Lord in JOHN xii. 40: "He has blinded their eyes, and he hardened their heart, lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them." The Jews were, therefore permitted to believe that death was the extinguishing of the candle, that the grave was the end of all. From this arises one of the striking differences between the letter of the Old and the New Testament. The promises to a devout Jew were temporal rewards, such as long life, plentiful harvests, and freedom from trouble. The promises to the disciples of Christ are enduring blessings and eternal life. The Old Testament pictures of the grave are gloomy and sad. Their tendency is expressed by the words of JOB, xvii. 1: "My spirit is consumed, my days are extinct, the grave is ready for me." The words "resurrection" and "eternal life" find no place in the Old Testament. What a contrast between this mournful tone and the triumphant strains of Paul (1 COR. xv. 54, 55): "Death is swallowed up in victory. O, death where is thy sting? O grave, where is thy victory?"

David's words, "I shall go to him, but he shall not return to me" showed a perception far beyond the age in which he lived. It was a unique declaration of truth, which, at the time, the world neither understood nor shared. It has been estimated that over one thousand years elapsed between the days of David and the birth of the Lord Jesus Christ. They were years of ever increasing spiritual darkness and defilement. The dawn

of the Christian Era still found the Jews in the belief, "As for man, his days are as grass. As a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Ps. ciii. 15, 16). David's words about the child were forgotten, men lived for this world only. But a great change was approaching. An angelic voice announced to the waiting shepherds: "Behold I bring you tidings of great joy." Jehovah Himself had come into the world as the Word made flesh. A short time yet and we find Him in His Divine Humanity as the Lord Jesus Christ preaching and teaching. He spoke about the kingdom of heaven and in what it consisted, about the eternal life and how to gain it. He advised the people where to lay up their treasures. He taught them about a love and a faith which conquered death and transcended the grave. His words are: "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (JOHN xi. 25). He encouraged in them everything that was good and true, and told them to hate evil. He healed their diseases and asked them to seek peace and pursue it. But the Jews treated the Lord as they had treated the Word. They despised and rejected Him. Three brief years of precept and example and His ministry of sowing the good seed came to an end. The wild cry, "Crucify Him" arose. The last victorious combat with the hells was fought on the cross, man's bondage by the powers of evil was broken, the Good Shepherd had laid down His life for the sheep. By loving hands and with tender care the Lord was laid into His last resting place on earth. That seemed to be the end. David's words at the death of his child were forgotten. Death, the monarch, had asserted his power. So ended the day which now the Christian Church has set aside in memory of the Lord's passion on the cross. Then the Sabbath intervened. The first rays of the new morning brought some of the women and of the disciples back to the sepulchre. Their state was one of intense fear and doubt. The philosophers of pagan Greece and Rome had in an undefined way sometimes given vent to the thought of



a future life. Jews had been for generations in the belief that human existence ended in death. This had enveloped them with a thick covering of false ideas, which the Lord could only partly dispel when He spoke to the disciples about His approaching death and about His resurrection. Even the devoted Martha when she met the Lord after her brother's death, could not understand His words, "Thy brother shall rise again," and thought the Lord was referring to a far distant time. An angelic message was required to bring a glimpse of the truth home to the consciousness of the women at the sepulchre. "Why seek ye the living among the dead? He is not here, but is risen." We will consider these words in their two-fold bearing, namely, in their relation to man and in their relation to the Lord. "Why seek ye the living among the dead?" It is an interesting question in what tone of voice the angels said this. It could not be reproachful, for the women were the bearers of spices which they had prepared. This is a symbol of their state. All those bring sweet spices to the Lord who are animated by true charity in their lives, and who show that charity in their intercourse with their fellow men. But the angels might have asked the question regretfully as if they felt pain, wondering that the Lord's teaching about Himself had been so little understood. But what would the angels say to-day if they could speak to us in audible language? Let us think of some of the mournful scenes of man's earthly life, of those quiet walks to the side of a grave, disconsolate and hopeless, as if the all of life had sunk into the earth. Harsh and unfeeling it would be to speak with anything but the deepest sympathy about such emotions. Yet there is a degree beyond which even sorrow should not go. If we will but listen to the angels they will speak to us as they spoke to the women at the Lord's sepulchre. They will give us thoughts of relief and of consolation. They will tell us that as to his spirit man cannot die, that those who have entered into the higher life, if their hearts were right, are happy. If men only could get a glimpse of their happiness, all depressing and morbid thoughts would leave us. But we can get such a

glimpse, for the Lord in His second coming has revealed as much of the condition of man after death as man can understand and bear. Sin alone is real death. So the angels whisper to every bereaved human soul, "Why seek ye the living among the dead?"

But there are other ways in which we can seek the living among the dead. Spirit is living, matter is dead. How, then, can men seek for the initiating spark of life among the world's dead matter? All life streams from the Lord and is His gift. Let people try to understand what Swedenborg has revealed about the origin of life. Why seek ye the living among the dead? Again, human prudence and sagacity and self-derived intelligence are dead. It takes some elevation of mind to understand and to believe this. Appearances lie so much in the direction that man has the aims and issues of his life in his own hand. But such aims and issues, the offspring of self-consciousness and pride have no strength in them. They are dead. The only governing power in the universe in things great and small is the Divine Providence. In it alone there is life. It is man's duty in all the varying circumstances through which he has to pass to give free play to his rational faculty, to act for the best from pure motives, but to do so in the tacit acknowledgment that the power is not his, but the Lord's. There is no life in mere human shrewdness and plotting and planning, "Why seek ye the living among the dead?" And so in many other ways men seek the living love and wisdom of the Lord among their own dead formalism and blindness. To all such who do not realize how one-sided and narrow our views often are, the question asked by the angels on the first Christian Easter morning is addressed. But the angels did more than merely ask a question. To the spice-bearing women they gave instruction. They revealed to them where the Lord was not and where He was. That was the angels' Easter greeting. "He is not here, but is risen." And what was the effect which this sacred communication produced, an effect so distinctly different in its result upon the women and the men who had been followers of the Lord on earth? Let us see how this difference arose. There

is affection springing from the will, and intellect springing from the understanding in every human creature. In man the intellect predominates, in woman the affection. Neither could fill the other's place in the world. Yet all humanity must cultivate the affectional part of their nature. There is in the present time a tendency, both in men and women, to promote the head at the expense of the heart. People think more of being clever than of being good. What happened on the first Easter morning shows the result of this tendency, and should be looked upon as a warning for all times, not to develop the brain unduly and neglect the heart. The divine message announcing the Lord's resurrection came first to the emotional side of human nature. The women received it with great joy. They ran to the disciples to impart to them the glorious tidings, "the Lord is risen." With what reception were they met by the disciples? With disbelief, or as we read in Luke's Gospel, the words of the women appeared as idle talk to them. Only gradually did the disciples receive the truth.

We are taught that the men and women who were of a celestial genius, placing good before truth, passed away when the Most Ancient Church ceased to exist. The present generation belongs, with few exceptions, to the spiritual genius. We learn love and goodness through truth, and it does us good to think sometimes of this Easter lesson, taught by the visit of the women to the sepulchre. Christ is alive now and ever will be. By His passion on the cross the Lord completed His glorification. He came into the world for two purposes, which in reality make one: the redemption of the human race; and the glorification of His humanity. When these two purposes were effected His humanity had become wholly divine, and was in complete union with the essential divinity of the Father. Nothing of the material remained with Him, for He arose with His whole body complete. The angels therefore could point to the grave where He had been laid and could declare, "He is not here, but is risen." These same words may be used in speaking of man's spirit, for the term "resurrection," meaning "a rising," can be le-

gitimately applied to the Lord and to man. But we must carefully guard ourselves against the thought that the Lord's resurrection and that of man are intrinsically alike, for they are not. The Lord rose with His entire glorified body, all made divine, leaving an empty grave behind. Only the Divine man could so rise. Man arises in a substantial spiritual body, leaving behind the natural material covering, which was only adapted for the uses of this world. This contrast is a strong proof of the Divinity of the Lord's humanity. Deny this difference, and the gospels will crumble underneath the touch, like so much dust; for the most emphatic teaching belongs to the beginning and the end of Christ's sacred earthly life. It began with the angelic annunciation. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, wherefore also that which is to be born shall be called Holy, the Son of God." It ended with another angelic annunciation, "He is not here, but is risen." Between these two messages lies the entire incarnate life of the Lord. They have to be taken together, as the beginning and the end. It is impossible to deny one, and truly to believe the other. Yet the Christian Church is now rent asunder by the contending voices of those who attempt to teach in oppositoin to these angelic declarations. People fail to see that they can hardly lay claim to the name of Christians if they destroy the Christmas, the birth as related in the gospels, and attempt to retain the resurrection, the Easter. The Lord's resurrection is the climax of His descent into human conditions. The superstructure must fall when the foundation of His birth from Jehovah, His Divine father, is undermined and destroyed.

But we must leave this part of the subject further briefly to consider that every event in the Lord's outer life represented states through which man must pass on his way from earth to heaven. The Lord's glorification and resurrection have their counterpart in man's regeneration. Throughout His earthly life the Lord had to pass through states of temptation which He admitted into Himself for the purpose of effectually con-



quering the hells and of breaking their power. So man's regeneration is not effected in a moment, but by successive degrees from the beginning to the end. Man has to cooperate with the Lord by shunning evils as sins and by leading a life according to the commandments. Then his regeneration proceeds, and, leaving behind the things which would forever bind him to the natural and sensual plane of existence, he rises to the full measure of a man, even an angel. So with regard to the spirit of man the saying of the angels also finds its fulfilment, "He is not here, but is risen." The grave only covers dead matter which will quickly be reduced to simpler elementary forms, but the spirit is the man. He in his substantial spiritual body is not here, but is risen.

There are many other interesting points which should bring to our thought the angels' words. Men sometimes attempt to surround the infinite, omnipresent Lord with human limitations. How often is the belief expressed that the Lord dwells more particularly in one or another of the many forms which Divine worship has assumed! How often is it maintained that certain expressions joined together in a creed have a peculiar power to attract the Divine Spirit! Men think and say that certain systems of ritual and of church government carry in themselves more of the divine blessing than others. O that men on earth would listen to the angels' cry that the Lord is risen! He is risen far above earthly rites and petty distinctions which have no life-giving spirit in them. He is risen above everything that is narrow and bigoted and selfish. He is risen high above men who are hankering after the Lord's own prerogative to open and shut the heavens. All these things are dead, but the Lord is living. And because He is living He inhabits with the full gift of His Divine Spirit everything which breathes of His own love and wisdom. He is present in every human endeavor to promote the well being of men. His dwelling place is in every motive and action which is good and true and holy and beautiful, and He inhabits every human heart which listens in obedience and reverence to His voice. He himself has declared,

"I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (ISA. lvii. 15.)

The Lord arose in His Divine Humanity so that He could fill all the heavens and all the earths with His presence now and for evermore.

ROBERT S. FISCHER.

## CORRESPONDENCES IN THE WORD.

A STATEMENT familiar to the readers of Swedenborg is that, "Doctrine must be drawn from the literal sense of the Word, and be confirmed thereby" (Sacred Scripture, 53-56); and how this can be done, he tells us in the following words, "The doctrine of genuine truth can be drawn in full from the sense of the letter of the Word, because in this sense, the Word is like a man clothed whose face and hands are bare" (*Ibid.*, 55). Thus do the plain parts of the Word reveal the more obscure, as the bare face and hands of a man reveal the soul within.

It is the purpose of this paper to discover how far the particular doctrine, "That the Word is written by correspondences, and thus by representatives" (Heavenly Doctrine, 261; White Horse, 12), can be drawn by us from "the literal sense of the Word." In a paper of limited length the study must necessarily be more in the nature of suggestion than of exhaustive treatment.

The subject naturally falls into three main divisions: namely, (I) the evidence of the Word's Divinity; (II) the method of expressing this Divinity; and (III) the specific application of this method.

I. That the Word is Divine.

Evidences of this are found in those statements in the Word that claim it to be from God, and concerning Him, together with His relation to man. To this effect we read, "Blessed be the Lord God of Israel; . . . He spake by the mouth of His holy prophets, which have been since the world began" (LUKE i. 68, 70). "David, . . . the sweet psalmist of Israel said, The spirit of the Lord spake by me, and His Word was in my tongue" (2 SAM. xxiii. 2). In accord with these statements, witness the frequent occurrence in Moses and the Prophets of the phrase, "Thus saith Jehovah." In further confirmation, hear

our Lord's words to His disciples, "All things must be fulfilled which were written in the law of Moses, and the Prophets, and the Psalms, concerning Me" (LUKE xxiv. 44). "Search the Scriptures, for . . . they are they which testify of Me" (JOHN v. 39). "Had ye believed Moses, ye would have believed Me, for he wrote of Me" (*Ibid.*, 46). "And beginning at Moses and all the Prophets, He expounded unto them, in all the Scriptures, the things concerning Himself" (JOHN xxiv. 27). And of the Divinity of His own words we have this assurance, "The words that I speak unto you they are spirit, and they are life" (*Ibid.*, vi. 63). From these passages it is evident that the Word is from God, and that God is in it, and it therefore is Divine.

II. The Word's method of expressing the Divinity within it.

At once, such questions as these arise: Since the Word is Divine, wherein does its Divinity lie? How is it expressed? And, how can we discover it? We read in Isaiah (lv. 8, 9): "My thoughts are not your thoughts, . . . for as the heavens are higher than the earth, so are My thoughts than your thoughts." Clearly, then, we must look for a deeper meaning, or "higher thoughts" in the Scriptures, than our lower thoughts would naturally take from them. The nature of this deeper meaning, these "higher thoughts" is seen in our Lord's own explanations of His parables. Of them we read (MARK iv. 33, 34; MATT. xiii. 34), "And with many such parables spake He the Word unto them, as they were able to hear. But without a parable spake He not unto them." Then we are told, "When they were alone, He expounded all things unto His disciples." He showed these "higher thoughts" by explaining the parable of the tares. "He that soweth the good seed is the Son of man." "The field is the world." "The good seed are the children of the Kingdom." "The tares are the children of the evil one." Here we see that it is the nature of a parable to describe spiritual things and inward experiences by natural phenomena.

That this double meaning runs all through the Sacred Scriptures, becomes evident upon collecting a few passages from



various parts of the Word. Witness the following, "And I saw no temple therein; for the Lord God Almighty and the Lamb are the Temple of it." "The glory of God did lighten it, and the Lamb is the light thereof" (REV. xxi. 22, 23). Here we have the most exalted significance given to "temple" and "light." Notice the exaltation of "vine" and "husbandman" in the following: "I am the true vine, and My Father is the husbandman" (JOHN xv. 1). Observe the significance of these "higher thoughts" when supplemented by these words from Isaiah (v. 7), "The vineyard of the Lord of Hosts is the house of Israel; and the man of Judah His delightful planting." Here by His own interpretation our Lord fulfils prophecy.

In a strain of metaphor quite as striking we read of places and people. Thus in Jeremiah (xli. 20): "Egypt is a very fair heifer." Of Moab it is said, "How is the strong staff broken, the beautiful rod" (*Ibid.*, xlviii. 17); and of Babylon, "How is the hammer of the whole earth cut asunder, and broken" (*Ibid.*, l. 23). In Ezekiel we read again of the inhabitants of Egypt: "They have been a staff of reed to the house of Israel." (xxix. 6.)

In many places, both Judah and Israel are designated harlots, and as such blackly pictured in detail (JER. ii. 20; iii. 1, 6, 9, 14, 15; EZEK. xvi., xxiii.); and in this telling figure they are rebuked: "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto Me?" (JER. ii. 21.)

Notice this self-explaining parable in Isaiah (ix. 14, 15): "Therefore the Lord will cut off from Israel, head and tail and branch and rush. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail." We see from these illustrations how things are made alive in Scripture language, and how everywhere interpretation is necessary. Witness further such expressions as these: "Awake, awake! Put on thy strength O Zion. Put on thy beautiful garments, O Jerusalem. . . . Shake thyself from the dust; arise; sit down, O Jerusalem. Loose thyself from the bands of thy neck,

O captive daughter of Zion" (ISA. lii. 1, 2). "Howl O gate; Cry O city" (*Ibid.*, xiv. 31). "O ye dry bones, hear the Word of the Lord. These bones are the whole house of Israel" (EZEK. xxxvii. 4, 11). "The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." (REV. i. 20.)

From the passages above quoted there is abundant evidence that the language of the Scriptures is one of pictures and representatives. One thing is described by another. It is said, "The seven candlesticks are the seven churches." And we conclude that the Divinity of the Scriptures lies in this hidden meaning, these "higher thoughts" that are said to be the Lord's. It must be expressed by means of these representatives which more easily impress our minds so used to lower thoughts. Thus far we find proof in the Word that it is Divine, and that its Divinity lies within and above the mere "sense of the letter," which nevertheless represents it; and further, that to read the divine thoughts within these human words and pictures we must know what spiritual thing is signified by any given literal picture or event. To discover some passages where this is clear is the next step.

### III. Specific applications of this method.

The difficulty that human minds encounter in seeing these "things concerning Him," the "spirit and life" of the Sacred Scripture, is made less discomfoting to us by the fact that even the disciples did not perceive them until, "beginning at Moses and all the Prophets He expounded unto them in all the Scriptures, the things concerning Himself" (LUKE xxiv. 27). The fact that they needed deeper spiritual sight is evidenced by the words, "Then opened He their understanding, that they might understand the Scriptures" (*Ibid.*, xxiv. 45). Again it is seen in the Psalmist's prayer, "Open Thou mine eyes that I may behold wondrous things out of thy Law" (Ps. cxix. 18). "Make me to discern, and I will learn Thy commandments (*Ibid.*, cxix. 73).\* Compare also the joyous excla-

\* Tafel translation of Psalms.

mation in the 130th verse of the same Psalm: "The opening of Thy words enlighteneth. It maketh the simple to discern."\*

And the need of a further revelation to open this inner meaning is implied by our Lord's significant words to the disciples, on His last night with them in the garden: "I have yet many things to say unto you, but ye cannot bear them now" (JOHN xvi. 12). It is true, however, that in this further revelation, now given, we are told that this doctrine (as all true doctrine) "must be drawn from the literal sense of the Word"; and to draw this out in some detail is the purpose of this paper.

At the outset it is necessary to observe that man's spiritual life is of a twofold nature; it is either of a love quality, or a wisdom quality. Every thing of his nature is included in these two divisions. For this reason we should find these described in the spiritual sense of the Word.

We read, "Behold Mine anger and My fury shall be poured out upon this place, . . . and it shall burn and shall not be quenched" (JER. vii. 20). Here the anger is likened to fire in as much as it is said to burn. Anger is love inverted, and belongs decidedly to the love side of man's nature. In many places in the Word we find this relation of fire and warmth attributed to the inverted love nature. Thus it is said (JER. xvii. 4), "Ye have kindled a fire in Mine anger, which shall burn forever." "Lest My fury go out like fire and burn that none can quench it, because of the evil of your doings" (JER. xxi. 12). "For in My jealousy, in the fire of My wrath have I spoken" (EZEK. xxxviii. 19). Again, how clearly this spiritual burning is seen to have relation to the heart, in the following verse; and how common is the experience that it brings home to us: "Everyone mocketh me . . . because the Word of the Lord is made a reproach unto me, and a derision all the day. And if I say, I will not make mention of Him, or speak any more in His name, then there is in mine heart, as it were, a burning fire, shut up in my bones, and I am weary with forbearing, and cannot." (JER. xx. 7, 8, 9.)

\* Tafel translation of Psalms.

Owing to the frequent mention of oil in the Word, it is of interest to see to which nature it belongs,—the love, or the wisdom. Two passages will suffice to make this clear. In a psalm it is said: "Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Ps. xlv. 7). And in Isaiah (lxi. 3) these words are sung: "Appoint unto them that mourn in Zion, to give unto them beauty for ashes, and the oil of joy for mourning." No one will question that joy and gladness are on the love side of our nature; for they come with love, and spring from it. What, then, but these pleasing, soothing attributes of heavenly love could be signified in Scripture language, by the frequent anointing with oil?

Notice again the "higher" meaning of food in the following: "I will give you shepherds according to Mine heart, who shall feed you with knowledge and intelligence" (JER. iii. 15). "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor of thirst for water, but of hearing the words of the Lord" (AMOS viii. 11). And when we read the following, especially when literally translated, we are able to see something of the meaning of our Lord's command to eat His flesh: "Wherefore do ye spend money for that which is not bread; and your labor for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good; and let your soul delight itself in fatness. Incline your ear and come unto Me; hear, and your soul shall live" (ISA. lv. 2, 3). In this verse to "incline the ear," to "come" and to "hear" are connected with "eating good." The same exalted signification of food is manifest in our Lord's announcement to His disciples: "My meat is to do the will of Him that sent Me" (JOHN iv. 34). And again in these explanatory words: "As the living Father hath sent Me, and I live by the Father so he that eateth Me, even he shall live by Me" (JOHN vi. 57). In the same chapter, to make it plain that He was speaking according to representatives, in the command to eat His flesh and drink His blood, He says, "The flesh profiteth nothing." "It is the spirit that quickeneth." Then,



as if to anticipate the question, "What is spirit?" He added: "The words that I speak unto you, they are spirit, and they are life" (See reference above, JER. iii. 15 and AMOS viii. 11). Speaking again in parable or by correspondences He said: "Whoso eateth My flesh and drinketh My blood, hath eternal life." Here it is evident that so to eat and drink, is to be "fed with knowledge and understanding"; and as His meat was to do the will of Him that sent Him, so our eating His flesh, and drinking His blood, is shown to signify, hearing His words (which are "life"), and doing His will.

Lastly, let us look for the signification of marriage which is so often referred to in the Word. To the Lord's followers it is said: "Thy Maker is thy Husband. The Lord of hosts is His name; thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called" (ISA. liv. 5). By close attention it becomes plain just who constitute the wife. Thus in the Apocalypse we read: "The marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints" (REV. xix. 7, 18). From this we observe that the "wife" is arrayed in "fine linen," which is "the righteousness of saints." "Saints" are clothed with "righteousness," which is the garment worn by "the bride, the Lamb's wife." The "saints" are the followers of "the Lamb," and the followers constitute the church. Here we have drawn from "the sense of the letter of the Word" the doctrine that the church is the Lord's wife. At once we see the exalted signification of marriage; and the thought flashes upon our minds that marriage in the Word, in its highest sense, can represent this union of disciples with their Lord and Saviour.

Limited as these observations are, they are sufficient to show us that to a considerable degree, the Word is self-interpreting, when read from the standpoint of correspondences and representatives. We have seen fire and heat so used as to signify a form of love; oil to indicate the joy and gladness which are derived from the love of righteousness. Food we have seen

used to represent the supply of life to both parts of man's dual nature,—the love, and the wisdom. Thus it is said, "eat ye good," which is preeminently food for the heart life. It is also said, "They shall feed you with knowledge and intelligence," which is as distinctly for the mind. So we are told to eat His flesh and His blood; to do His will, and hear His words,—and this because of the two-fold quality of food by which it is adapted to the two-fold nature of man's soul.

We have seen that the bride and wife are so described as to picture the church; that there is a marriage between the Lord and His church. And since the Word is written in parables, we may infer that all marriages and relationships resulting therefrom, which are spoken of in the Word, refer to the Lord, and our relationship to Him.

To sum up, we see that the doctrine of correspondences, as pointed out by Swedenborg, can be "drawn from the literal sense of the Word." We have seen that the Word is Divine because it is God's word; and because it is "concerning Him" who is "called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace"; that this meaning "concerning Him," is hidden within, and above, the literal stories and events by which it is signified and represented. And we have seen that some of these "higher thoughts" are actually explained and brought down to us by comparison of passages in various parts of the Word.

Although we have not seen how far this process of self-interpretation can be carried, still we have entered a field of study which can never be exhausted. It is true that we need the light given through Swedenborg's opened understanding. But with this help we must ever "search the Scriptures" for "eternal life," that by so doing our understanding may be opened to see in them "the things concerning Him." So will be fulfilled in the written Word, that which is said of "the Word made flesh," "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

EVERETT K. BRAY.

## SWEDENBORG'S GEOLOGICA ET EPISTOLÆ.\*

THE publication of this stately and beautiful volume bearing in its material make-up and style the traces of its dignified patronage, marks an epoch in the history of Swedenborg's fame and service to mankind. We do not know the exact nature of the patronage extended to the works of Swedenborg published in 1722 (*Miscellanea Observata*) and in 1734 (*Principia*) by the Duke Ludwig Rudolph of Brunswick and Luneberg, to whom Swedenborg dedicates these works, beyond the favor shown him by the duke while Swedenborg was making his explorations in his dominions, and the handsome gifts bestowed on him at parting (see Tafel's Documents, I. p. 20); but at most it was the patronage of an individual admirer. Now after more than a century and a half, for the first time the works of Swedenborg as philosopher and scientist are brought forth to the public under the declared patronage and auspices of one of the world's most distinguished scientific institutions, and the very body to which Swedenborg in his lifetime belonged and by whose care his works have been preserved until the day has come of which Seneca says, *Venient qui sine offensa sine gratia judicent*, and science in her own right demands that these researches of a great mind shall no longer remain concealed from the learned of the present and future times. It

\*EMANUEL SWEDENBORG OPERA Quædam Aut Inedita Aut Obsoleta De Rebus Naturalibus Nunc Edita Sub Auspiciis Regiæ Academiæ Scientiarum Sueciæ: I Geologica et Epistolæ. Prefatus Est Gustaf Retzius; Introductionem Adjunxit Alfred G. Nathorst; Edidit Alfred H. Stroh. Holmiæ: Ex Officina Aftonbladet. 1907. 4to. pp. 344.

EMANUEL SWEDENBORG'S WORKS, Unpublished or Out of Print, on Natural Subjects; now edited under the auspices of the Royal Swedish Academy of Sciences: Vol. I. Geology and Letters. Preface by Gustaf Retzius; Introduction by Alfred G. Nathorst; edited by Alfred H. Stroh. Stockholm: Office of the Aftonblad. 1907. 4to. pp. 344.

is not from a sudden sense of the neglect of a great alumnus that the Royal Swedish Academy now wakes to this duty of bringing Swedenborg to light, as anatomist, as chemist, as solar-physicist and geologist and psychologist; but from the more practical cause of an actual demand by a fellow institution of learning for a knowledge of the principles contained in these unpublished or no longer accessible works of Swedenborg, particularly the work on the Brain. The Swedish Academy itself had not been unaware of the importance of these treasures. The father of Professor Retzius, the head of the present Swedenborg Publishing Committee of the Royal Academy, Anders Retzius, on retiring from the presidency of the Academy in 1845, delivered an eloquent tribute to Swedenborg which showed that "he even then highly valued the great investigator's accomplishments in the fields of anatomy and physiology." He spoke even in that day of Swedenborg's "Animal Kingdom" as a "wonder-book." It had, it is true, recently been brought out in London in English through Dr. Wilkinson's translation and introduction, and a considerable interest was then being awakened both in England and America in Swedenborg's science and philosophy, of which Emerson's eloquent tributes are an example. "Ideas," said the retiring president, "belonging to the most recent times are found there [in Swedenborg's "Animal Kingdom"]—a compass, induction and tendency which can only be compared to that of Aristotle. One may suppose that a decennium or two will still be required for rightly valuing the merits of his work." Similar noble tributes to Swedenborg as anatomist of the brain were offered by the present Prof. Gustaf Retzius in his address before the European Congress of Anatomists held in Heidelberg in 1902. He says in his preface to the present volume:—

It cannot therefore be said that the statements and expressions of Swedenborg have received no notice in his fatherland. But the first honors in this connection are due the foreign special investigators of Swedenborg,—Wilkinson, Immanuel Tafel, and Rudolf Tafel, who by their thorough studies have discovered the state of things referred to. The study of



Swedenborg's manuscripts is no very easy task; these manuscripts are on the other hand very copious and comprehensive. . . . The terminology employed by Swedenborg is also in part strange to the modern investigator.

While religious enthusiasm had inspired the New Church to look into the careful preservation and translation of the theological works, there was not such a local New-Church interest in Sweden as to extend this enthusiasm to the scientific writings, and when the Tafels died, "the matter seemed again to be passing into oblivion." Professor Retzius then goes on to describe how in 1901 Prof. Max Neuburger, one of the authors of the great "Handbook of the History of Medicine," laid before the Hamburg Convention of Physicians and Scientists his address on "Swedenborg's Relation to the Physiology of the Brain," wherein he "strongly emphasizes, as Dr. R. L. Tafel had done in 1882, Swedenborg's wonderful discoveries and intuitions concerning the functions of the brain, especially its motion, the localization of the motor centres, as well as in general concerning the seat of the psychical phenomena." Professor Retzius then sketches the now familiar and almost romantic series of events, so illustrative of the Divine Providence in bringing about its ends in the right time: the appeal to the Royal Swedish Academy from the University of Vienna through the Austrian Government for the rest of the discoveries of Swedenborg on the brain, now concealed in these illegible manuscripts; the embarrassment of the Royal Academy in meeting this demand; the simultaneous action of the New Church in America through the two organizations—the Convention and the Academy—in sending Mr. Alfred H. Stroh as an expert reader and editor to Stockholm to superintend the reproduction by photolithograph of the "Spiritual Diary," and the Swedenborg Scientific Association's employment of the same expert to look up the unpublished scientific manuscripts of Swedenborg in the Royal Academy's library; the meeting of Mr. Stroh and the professors of the Royal Academy in the midst of their search for the man to decipher and edit Swedenborg's manuscripts; the cordial coöperation at once established between the now

promptly formed Swedenborg Commission of the Royal Academy and Mr. Stroh as the agent of the Swedenborg Scientific Association; the discovery in the library of Urbana University of the late Professor Cabell's manuscript transcription of the photolithographed volume of Swedenborg on the brain, which was at once dispatched to Stockholm; the lively interest and devotion shown by the learned professors of the Royal Academy in undertaking to furnish introductions to the several volumes of the works to be published; the generous combined contributions of the Convention and the Academy in answer to the appeal of the Swedenborg Scientific Association toward the support of Mr. Stroh in his research and editing work abroad; the courtesy of the Smithsonian Institution at Washington in affording to the Swedenborg Scientific Association extraordinary facilities for importing the new volumes when published; finally, the appearance of Volume I, whose title appears above,—all this reads somewhat, as we have said, like a literary romance, but it means a very significant step forward in the world's recognition of the worth of Swedenborg and the lofty place preparing for him in the annals of science and philosophy.

The significance of this publication lies, namely, in these three circumstances: (1) the call for Swedenborg coming from distinctly scientific quarters and from the highest planes of scientific research; (2) the entire absence of any theological or ecclesiastical bias in the springs of this movement; and (3) the warm response which the New Church, unsolicited, has made toward completing this enterprise by editorial support and by subscriptions to the works, and the full and grateful recognition on the part of Professor Retzius, the head of the Commission, of the aid thus afforded by religious organizations of the followers of Swedenborg. This last is an item of no small moment viewed in the light of religious history. It is perhaps the first instance known to history of a distinctly religious organization contributing by official acts to the publishing of a system of pure science and philosophy. New-churchmen will hardly know which most to admire, the enlightened zeal and the munificent aid

which Prof. Gustaf Retzius is devoting to this work, or the modest spirit in which he in his preface pays tribute to the New-Church scholars of the past to whom the world owes so large a debt for the preservation and the publication thus far of these treasure-freighted writings. We have mentioned above his allusions to the labors of Dr. Wilkinson and the Tafels. It is pleasant to add the no less grateful and appreciative tribute he pays to the diligent and faithful editor of the present edition, Mr. Alfred H. Stroh. Says Professor Retzius in his preface to this volume:—

To Mr. Alfred H. Stroh is first of all due the honor of having directed and carried out the editing of these volumes. . . . Difficulties have been met with not only in selecting the writings and documents which should be included in the series, but also in searching for and examining manuscripts and correctly analyzing them, the manuscripts being in various libraries and even in various localities. In doing this Mr. Stroh has spared no pains. Without his lively interest and great special knowledge of the Swedenborg literature in question, it would hardly have been possible to carry through this work. And I who have been a witness at close hand of the carrying out of the work, can not praise Mr. Stroh's disinterested and untiring activity in these publications enough; wherefore I wish, on the part of the committee, here to express to him our warm thanks.

The present is the first of the three volumes\* now in print and only awaiting a few additions and emendations before being sent out to the subscribers. The subscriptions have already been quite numerous both in England and in this country, nearly five hundred dollars having been already sent, we understand, to the treasurer of the Royal Academy in Stockholm from the secretary of the Swedenborg Scientific Association, the agency through which the American subscriptions are sent, while the unpaid subscriptions amount to nearly one hundred dollars more.

These volumes, as the prospectus announced, contain the various treatises of Swedenborg in their original languages,

\* We learn while going to press that Vol. II, *Cosmologica*, with Introduction by Svante Arrhenius was laid before the Royal Academy on February 12 1908.—F. S.

Latin or Swedish as the case may be, and many interesting illustrative sketches and diagrams. Illegible as the treatises may be to many English readers, the volumes are made valuable and intelligible to such by the very graphic and interesting account of the contents given in the introductions, which are in English, and which, emanating in each volume from a specialist of high rank in the scientific world of to-day, will be of great use in enabling the lay reader to know reliably what is the true relation which Swedenborg, in his scientific writings of a century and a half ago, bears to the science of to-day,—as viewed, at least, from its standpoint.

The present volume contains a great number of minor treatises mainly on geological and paleontological subjects, and on minerals and elementary substances. About two hundred pages are given to the scientific treatises. Of these some thirty contain the treatise, dedicated to Queen Ulrica Eleanora, on the height of water and evidences in Sweden of a once-prevailing flood. Then follow "Extracts from the *Acta Literaria Sueciæ*," 1720; the *Miscellanea Observata*, dedicated to Gustave Bonde, President of the Swedish Royal College of Metals, some hundred pages; and the "Fourth Part of the *Miscellanea Observata*," dedicated to Duke Ludwig Rudolph of Brunswick, treating of minerals, crystallization, etc.

The editor has thought best to place in this volume a large collection of letters from the correspondence of Swedenborg with Eric Benzelius, Christopher Polhem and others, their dates running from 1709 to 1767.

The introduction to Volume I is by the eminent geologist, Professor Alfred G. Nathorst of the Royal Academy, who this summer received an honorary degree from the University of Cambridge, England. His tribute to Swedenborg is in the language of a sober and sincere scholar:—

In studying Swedenborg's contributions to the field of geology, we must admire the many-sidedness and the sharp powers of observation of which they bear witness. . . . Swedenborg's contributions in the field of geology are of such significance and sweep that they alone would have been sufficient



to have secured him a respected scientific name. . . . His was a mighty spirit of which our country has the more reason to be proud because it was united with a personality in every respect noble and unassuming.

This volume contains a beautiful portrait of Swedenborg from the Brander painting in the Royal Academy as a frontispiece, and a print of the Royal Academy's medallion cast in his honor, on the title page.

The other volumes will be on physics (the *Cosmologica*), with introduction by Svante Arrhenius, and on anatomy and physiology, with introductions by Professors Gustaf Retzius and S. E. Henschen. It is contemplated to make the series a complete one, embracing all the scientific and philosophical works in their original forms, including the *Opera Philosophica et Mineralia* and the *Regnum Animale*, thus constituting a truly monumental edition of the works of the great genius who is coming to be recognized more and more as "the Aristotle of the North."

FRANK SEWALL.

## EDITORIAL DEPARTMENT.

## SAMUEL MILLS WARREN.

It is a striking coincidence that the present number of *THE REVIEW*, which is largely occupied with a memorial of the late editor-in-chief, Dr. Wright, should also be called to record the removal to the spiritual world of the oldest member of the editorial board, the Rev. Samuel M. Warren. On February the third, three days before his death, he attended the monthly meeting of the Ministers of the Massachusetts Association of the New Church, taking an active part in its deliberations; and in the afternoon of the same day he was present at the usual meeting of the editors of *THE REVIEW*, where he expressed his intention of preparing one or more "Studies" for the April number.

The circumstances of Mr. Warren's removal, which occurred while he was riding in a trolley-car to the home of his eldest son, seem to us peculiarly pleasant when viewed in the light of the truths of the New Church, bringing vividly to mind what Swedenborg tells us respecting the childhood days of the world wherein sickness and disease had no place with men and death came painlessly and only with old age. He had recently given as a reason for not preparing more matter for *THE REVIEW* that when he sat down to write he soon fell asleep. And so the approach of the end was heralded by no serious break in his activities, no marked interruption in his daily life, but as he was going his wonted way he dropped asleep and was gently transferred to the spiritual world, there to continue his active uses freed from the limitations that were beginning to hamper him here.

Mr. Warren's connection with *THE REVIEW* dates from the beginning, his name standing first on the original list of editors. And we may regard his contribution to the initial number of the new periodical as indicative of the place he was expected to occupy on the editorial force. This article introduced the department of

Biblical and Doctrinal Studies, treating at some length upon "Swedenborg's Precision in the Use of Terms."

As a thorough and critical student of the writings of Swedenborg, and as an exact and careful translator of his works into good, clear English, Mr. Warren was looked to as an authority not only upon questions involved in the rendering of the original text of these works, but in the closely related matters of their interpretation likewise. He was, moreover, an excellent rhetorician, and this added much to the weight of his utterances. He never left the reader doubtful of his meaning. He studied his theme closely, and not until he had gained a clear and rational grasp of the subject in hand did he attempt to express himself for the benefit of others.

For this reason the amount that he wrote was limited, but everything from his pen had value, and still has value. Looking over the fourteen volumes of *THE REVIEW* we find that all his contributions number less than an average of two articles for each volume, but we are constantly impressed with their thoroughness and weight.

During the last eight years Mr. Warren's relation to the editorial board has been that of a member of the Advisory Committee, where his ripe experience and his wide acquaintance with the New Church in both this country and Great Britain have enabled him to render important and valued service. For his wise counsels, his able contributions to the pages of *THE REVIEW*, and his hearty interest and coöperation in all that looked to enhancing its usefulness, his fellow editors desire to express their warm gratitude. They cannot but deeply miss his outward presence and all that came with it, but they rejoice to feel that his removal to a higher field of use may be the means of bringing to them an increase of interior strength and support.

A sketch of Mr. Warren's long and useful life, to be prepared by one who has for years been intimately associated with him in many ways, will appear in our next issue.

W. H. M.

## AN IDEAL PICTURE OF A DEVOTED LIFE.

It is with very great satisfaction that we publish as the leading article of this issue of *THE REVIEW* the deeply interesting sketch of Dr. Wright's life and work prepared by his brother, the Rev. Horace W. Wright. The materials for the sketch were unconsciously furnished by Dr. Wright himself in his carefully kept journals antedated by the touchingly beautiful records of his mother. It is thus almost exclusively autobiographic. But it was left to his brother, judiciously to arrange these materials so that they might present an adequate and well-balanced picture of the life to be portrayed. This we feel has been most happily done, and the picture drawn is an ideal one. No one can study it without feeling that he has been brought face to face with a devoted life. Written with no idea of publication, expressing without reserve the thoughts and feelings of the heart, these records present to us the steadfast uplooking trust, the unfailing earnestness of purpose, and the absorbing regard for use that lay at the basis of Dr. Wright's exceptionally full and busy life. Outwardly viewed it seems to have been a life of unbroken orderliness from the beginning. In a marked sense in his case was "the child the father of the man." Introduced by birth into a home where every influence tended to promote noble, earnest, spiritual living, there seems to have been a ready and well-nigh perfect response to these influences. The boy and youth led a vigorous, active, and healthy life, but steadfastly eschewed the external evils into which so many, similarly situated, fall.

There were more interior experiences, we cannot doubt, through which, in common with every regenerating soul, he was taken into the "far country," there to realize the emptiness of a self-seeking life, but there is no trace of these experiences in his outward career. Therein we discern no break between the promise of the boy and the realization of the man.

The sketch which his brother draws for us clearly shows how ample this realization was. With a quiet energy which seems to have had no limit he responds to every call that comes to him as affording a new opportunity of use, entering upon the work in-



volved in the methodical way to which he had accustomed himself from boyhood. And as he was prompt to meet a call, he was not less prompt to turn from it, as soon as the use was accomplished, to take up the duty next in course. Thus no time was lost and every use had the place to which it was assigned. The life lived was a strenuous one, and it was meant to be such. The testimony of a brother minister who had been in close touch with him throughout his entire career,—“I never knew a more industrious man,”—must be the testimony of most who have known him well. Thus it became possible for him to gather into a little more than three-score years the work which in ordinary lives would have amply filled fourscore. Few could have lived so strenuous a life. Few have the qualities or the training that to our brother made the living of such a life almost, if not quite, a necessity. But none can read this beautiful memorial without receiving a fresh stimulus to larger effort and to more faithful and devoted service.

Just before Dr. Wright went away he placed in our hands for use in *THE REVIEW* the article which appears in this number under the title of “The Ministry,” respecting which, in justice to him, we feel that a word of explanation should be given. It was originally prepared for the Ministers’ Club, a body composed of ministers of differing faiths, living in Boston, Cambridge, and vicinity, where it was read on the evening after his return from the last meeting of the General Convention. The title which it then bore was “The Dead Line of Thirty,” the significance of which appears in the paper itself. Later a slight revision was made, the portion having special reference to the work of the New-Church minister was added, and it was given its present title. All will recognize the excellences of the article and its especial fitness for the occasion that called it forth. But the thoughtful reader will at once see that had the author been addressing an exclusively New-Church audience he would have been able to dwell with greater fulness upon some of the more interior aspects of his subject.

W. H. M.

## MODERNISM.

PROFESSOR PEABODY of Harvard writes:—

The Roman Catholic Church is at this moment stirred by an agitation of free inquiry whose consequences may be as momentous as those of the Protestant Reformation. (Harvard Theological Review, Vol. I, p. 8.)

*The Outlook* says:—

The mere fact that men in the Church venture such a reply to a Papal encyclical is significant. It emphasizes the separation between the supporters of a medieval scholasticism and the aspirations of what we may call neo-Catholicism. The latter constitutes one of the most important historic events of the beginning of the twentieth century.

*The Independent* speaks of it as “a life and death struggle, upon which the whole future of the church depends.”

The Roman Catholic press hails the manifesto as timely and epoch-making.

The *Hibbert Journal* sustains its reputation as a quarterly that keeps abreast of the times by beginning its January number with four able and representative articles on Modernism. The first is on “The Prospects of Modernism.” by the Rev. George Tyrrell, whose letter to Professor Mivart, the great English scientist, seems to have occasioned the Encyclical *Pascendi*, in which Pope Pius X declares a war of extermination against all that is liberal and progressive in the Roman Catholic world. The second is on “The Papal Encyclical from a Catholic’s Point of View,” by the Rev. Father John Gerard, S. J., who defends the action of the Pope. The third is on “The Papacy in its Relation to American Ideals,” by the Rev. L. Henry Schwab. And the fourth is on “The Catholic Church: What is it?” by the Bishop of Carlisle.

Father Tyrrell’s definition of Modernism is of value, because he is the half-excommunicated champion of it, who bears the harsh treatment of his official superiors in a gentle spirit because he believes they are doing what seems to them to be their duty, and who, nevertheless, with self-sacrificing devotion pursues a course which alone in his judgment can save his beloved church from becoming obsolete.

He calls attention to the fact that the struggle is between two "mentalities," one modern and the other medieval, and gives the following definition to the one to which he himself belongs:—

Modernism is a movement, a process, a tendency, and not, like scholasticism [the other "mentality"], a system—the term or arrest of the movement. It is a movement away from the scholastic position in a variety of directions. But whereas in former years such movements have been in quest of some new position to be accepted as final and permanent, Modernism recognizes movement as itself a permanent condition, and seeks only to discover its laws and determine its direction. Growth is its governing category. In other words, it is an attempt to reconcile the essentials of Catholic faith with those indisputable results of historical criticism which are manifestly disastrous to the medieval synthesis of scholastic theology. It does not demand a new theology, or no theology at all, but a moving, growing theology,—a theology carefully distinguished from the religious experience of which it is the ever imperfect, ever perfectible expression. It does not demand a new institutional framework of Catholicism, or no framework at all, but a recognition that the framework has grown in the past and should be suffered to grow in the future under the guidance of the same Life and Spirit. (pp. 248, 249.)

Father Tyrrell shows that if this modern mentality is crushed out by the medieval scholastic mentality, as intended by the Papal Encyclical, the Roman Catholic Church will be weakened and ruined. The ultimate result he suggests as follows:—

Modern conditions make the ecclesiastical body more and more dependent on the purse of "the harmless but necessary" laymen, so unmercifully pulverized by the Encyclical. It is equally plain that whatever little temporary success methods of police may have in protecting the seminarian from the knowledge of awkward facts, they will have none at all with the layfolk of modernized countries, who will find their clergy more and more incapable of guiding them through difficulties of whose existence the said clergy are unaware. Already there is considerable restiveness on the part of the most docile, indifferent, and long-suffering laity that a successful sacerdotalism has ever produced. We cannot conceive their daring to demand an educated clergy in any effectual way. But we can well conceive their turning away quietly in considerable and increasing numbers, from guides with whom they have no ideas or language in common. (p. 254.)

But, as a matter of fact, the laymen of the Roman Catholic Church are not doing this; they almost unanimously support the Pope, and the reason is not far to seek. For, while the contention for intellectual freedom and progress is one in which very likely they will be led to sympathize in the future, if they do not already do so to a considerable degree, it is accompanied by grave evils which repel the religious feelings.

For if Modernism meant only an upheaval against the false dogmas and ecclesiastical authority which blind and enslave human freedom and reason, and it doubtless does mean this among other things, we could join with the Protestant world in applauding it, and in hoping for a large support from the Catholic laity. If it meant only a revolution for a spiritual democracy in the place of an ecclesiastical despotism our hearts would go freely out to it. And it does mean this among other things. And, under the Divine Providence, some progress in this direction may grow out of the movement. But according to a careful analysis made by the Right Rev. Canon Moyes, of Westminster Cathedral, London, published in *The Nineteenth Century*, we learn that,—

The Modernist conception of the church is that of a collectivity of consciences, teaching and ruling through a governmental régime established by the people. It is rooted in the idea of a spiritual democracy in which conscience is invested with a universal suffrage. To Roman Catholicism the founding and commissioning of the church was the personal work of Christ, who not only laid her foundations in the Apostles and charged her to teach the nations, but sent down upon her His Holy Spirit for the purpose. Her powers are thus derived from Christ and His Apostles, and her teaching, ministry, and government are necessarily Christocentric and Apostolic. The theory that would make of the church a spiritual democracy, or a fold in which the sheep ultimately commission, teach, and control the shepherds, is held to be a complete perversion and inversion of the divine order.

Knowing how the Papacy has perverted this doctrine of the Lord as the founder of the Christian Church we are almost led to favor the reaction of Modernism against the dogmas of Apostolic Succession and Papal Infallibility, although we cannot accept the theory which leaves out the historic Christ and the Sacred Scriptures as the ultimate Divine authority.

Turning again to Canon Moyes's analysis we read:—

Perhaps the most fundamental and far-reaching of all the differences between Modernism and Roman Catholicism is to be found in the concept of dogma which the Modernist derives from his root principle as to the origin of religion. The Roman Catholic position is that dogma is the revelation of God to man, through the writings of the prophets and the words of Christ. The Modernist position is that religious truth is manifested primarily through the conscience and religious *sense* of man. Man receives from God a *feeling* of religious experience, which he translates into terms of dogma. The intellectual transformation is not God's work, but man's, and is susceptible to error. The instability, as well as the fallibility, of dogma becomes a necessity of this system.



If the Papacy takes this view of Modernism, and the view is correct, there must be a war of extermination, for if these principles were to prevail the foundations upon which the Papacy exists, if not the foundations of the Church of Rome itself, would be destroyed.

This does not concern us so much as the views held of the Lord and the Word:—

A fundamental tenet of Modernism is the entire separation of the domain of faith from that of history. These two domains are held to be as circles which do not intersect in any part of their area. All that is Divine or supernatural is assigned to the one; all that is visible or verifiable is assigned to the other. It follows from this that all parts of the Scripture which narrate facts of a miraculous or supernatural character may be treated as devoid of historical reality. Most of all, this principle of the non-intervention of the Divine in history affects the concept of Christ. The tendency is to deny the miraculous elements in the life of Christ. Roman Catholicism, on the other hand, holds that Christianity is nothing if not the religion of the Incarnation, and that the very meaning and the whole significance of the Incarnation is precisely that the Divine *did* enter into human life and history.

It is true that this is a Roman Catholic view of the situation, and must be taken with liberal allowances for prejudices and hostile judgments. But the Modernists themselves confess that they are in sympathy with the views of the Higher Criticism and with those of the evolutionary natural science of to-day; and we know that the tendencies of such thought are to deny the possibility of the miraculous in history, to explain away the supernatural in religion, and to exalt human reason above revelation. And Father Tyrrell himself writes:—

We must have a method. And this method is to some extent *a priori*, the joint product of experience and philosophical reflection. We presuppose the uniformity of Nature, the canons of induction, the validity of our senses and reason. Assuming the method it is the part of the investigator to apply it skilfully and impartially, whether to Homer or the Bible or the Koran or Church History, and to accept whatever results it may yield.

The uses of the Higher Criticism thus far have been, under Divine Providence, destructive rather than constructive, vastating the various branches of the first Christian Church of their falsities. The Roman Catholic Church is now struggling to shut out the influences of modern critical and scientific thought, and ward off this work of vastation; but the struggle will be in vain, for if the Modernists are successfully weeded out of the organization by excommunication,

still the light of the Lord in His second coming will shine in, and shine through all its dogmas, making them untenable by exposing their phantasies and absurdities. No real progress will be made by lowering the Bible into the same treatment as other books by human reason; and nothing but loss can come from denying the supernatural in the birth, death, and resurrection of the Lord Jesus. Nothing really progressive can come in any church organization until the knowledge of correspondence is received, and the word of the Lord is studied in the light of the spiritual meaning within that of the letter, which is the light of the Lord in His second coming.

H. C. H.

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### THE DISTINCTIVENESS OF THE NEW CHURCH.

It is a matter of habit with us to take for granted the distinctiveness of the New Church, and under ordinary circumstances this no doubt is the proper thing to do. But when we undertake to present our claims to the general public the case is different. It then becomes important that we should examine our preconceptions and first make clear to ourselves the distinctiveness of our doctrines before attempting to present them to others.

To bring out the distinctiveness of the New Church in the full light of history is no easy task, however well assured we ourselves may feel that it is both real and definable.

We are accustomed to sum up the distinctive features of the New Church as follows: The New Church believes (1) in the Divine Humanity of the Lord, (2) in the Divinity and Holiness of the Word, and (3) in a life of charity as the essential of salvation.

In this naked and unqualified form these statements are not obviously distinctive.

Even the Unitarians, perhaps the furthest off, in some respects at least, from the New-Church position, believe, in a sense, in the divinity of the Lord, and their conception of the Divine Humanity is in some cases very profound. As to the second statement, all Christians are in general agreement; and, lastly, all religious people whatsoever have some sort of belief in a life of charity. We could easily get into deep water by questioning the word essence, but obviously the distinctiveness of the New-Church doctrine of charity

must rest on the distinctiveness of its view of the relation of man to God.

It is usual to supplement the statement of New-Church belief in the Bible by adding that in the New Church the divinity and holiness are due to the spiritual sense contained within the letter. This, however, is inadequate, for all Christians believe more or less in the spiritual sense of the Bible and derive a spiritual meaning and spiritual instruction from it. Here, again, to maintain our distinctiveness we must refer to the peculiar nature of the Bible in its relation to God and the divine life; and we must specify the doctrine of correspondences and the doctrine of degrees. But unfortunately for the finality of our statement the fact of correspondences, as well as the fact of degrees, are both familiar to history. The early church, to say nothing of the early Greeks, had very imposing doctrines of correspondence and degrees. Nevertheless, we may fairly say at this point that the New-Church doctrines of correspondence and degrees are more systematic and more complete, as well as materially new in certain important particulars. But even here a little reflection will make it clear that the distinctiveness of the New-Church doctrines rests ultimately on the conception of the divine life.

It appears, then, that fundamentally the distinctiveness of the New Church belongs to its idea of God.

There is another form, however, in which we may state the doctrine of the Lord which is at first sight unquestionably distinctive, namely: The New Church believes that the Lord Jesus Christ is the one only God of heaven and earth. This, we suppose, is the doctrine of all others which distinguishes the New Church from all other religious bodies; and yet the Catholics, and also the Protestants, in all their sects believe there is one God and they believe that Christ is God.

It would seem then that any Christian whatsoever could say he believes in Christ as the one only God.

It is true, however, that the ordinary doctrine of the trinity is a serious if not insuperable obstacle to affirming such belief with moral certainty and logical consistency. In fact, the ordinary Christian mind is no doubt in its theological aspects tritheistic, and in ordinary worship Christians generally subordinate the person of Christ to that of God the Father. It seems fair to say, therefore, on the whole that the New Church alone with complete rational consistency can

affirm without qualification belief in the sole Divinity of the Lord. In other words, that Christ is the one only God.

If, however, the New-churchman is faced by the old churchman with the assertion that this is the common Christian doctrine, then he must abandon this form of stating his distinctiveness. The question then arises whether there is any distinctive doctrine left for the New-churchman to fall back on.

It seems to us that there is, namely: the doctrine of the glorification of the Human of the Lord. This doctrine enables us to unite the idea of the Lord as the historic Christ with the idea of God as the Supreme Being, the Creator and Ruler of the universe. The doctrine that God is love, and that love, wisdom and their operation are in form, substance, and nature man, and so that God is Man, this is the fundamental doctrine of the New Church and all its distinctiveness grows out of this idea of God. God is not in essence wisdom as is taught by Aristotle and St. Thomas. Nor is He merely a form of universal experience, according to Plotinus and Spinoza, transcending knowledge, a doctrine which modern philosophy virtually holds. But He is definitely and distinctively Man. He is Love, but as Love He is also Wise. His Love and Wisdom constitute a "distinct one." Each is of the other. Neither exists apart from the other. The love and the wisdom are also in nature and form an operative energy. The three together are summed up in the word Love and also in the word Man. Love is Man, and Man is Love.

From this idea of God and the nature of the divine life involved in it, all the special distinctive features of the New Church follow. The nature of the Bible as the Word of God with its spiritual meaning embodied according to the law of correspondence, the nature of a life of charity as the operation of the divine life in men, and the many subordinate doctrines are all special developments of the idea of God as Man.

L. F. H.



## RECOGNITION OF SWEDENBORG.

RECOGNITIONS of Swedenborg's greatness as a theologian, if not as a revealer, are becoming more and more frequent and cordial. A gratifying instance of it recently was in a lecture by Prof. William W. Fenn, Dean of the Divinity School of Harvard University. It was in a Lowell Institute course provided in King's Chapel, Boston, where a large and scholarly audience was assembled. The subject was "The Nature of Revelation." After a destructive treatment of the old ideas of the nature and use of the Sacred Scriptures, by the methods of modern criticism, the speaker referred to the revelation of God in nature, but held that no adequate idea of Him could be found until, in the course of evolution, man is reached. For the love and wisdom of the human mind is in the image and likeness of God. God is mind, spirit, and nothing but mind can know Him and make Him known by being like Him.

It has been a mistake in the past to think of truth as a revelation. Truth cannot exist apart from personality, and personality is in loving and thence thinking and being. Revelation must always be through some personality. This conception Dr. Fenn developed philosophically and illustrated practically at considerable length. Indeed, it was the conclusion which he reached in his lecture.

Now what interests us particularly is that he gave the credit for the thought to Swedenborg. He made no claim to originality, but frankly and generously stated that Emmanuel Swedenborg first gave this truth to the world, that love is the *esse* of all things, and the very substance of God. "And in this," the speaker gracefully added, "as in many other things, Swedenborg showed himself far in advance of his times."

The application of this principle to the Scriptures was very interesting and suggestive. In substance Professor Fenn said, that the perfection of the revelation of God found in Jesus Christ is explained by this principle. Even if the real Christ were only a Galilean of humble origin and attainments, even if he were self-deceived and his idea of himself and his mission as the Son of God, the Messiah, were all an innocent illusion, nevertheless in Him is found the

fulness of Divine Revelation on account of His wonderful love. The Divine Love filled His personality and was made manifest.

In such thought as this, suggested by the seed truths of the Lord's gospel in His second coming, found in the writings of Swedenborg, may not the Higher Criticism prove not only destructive of the falsities of the old theology, but also constructive of a new theology that shall be built up at length upon the foundations and into the walls and palaces of the New Jerusalem?

Not without Swedenborg's writings, some may object. Surely these writings are instrumental, as we have seen in this instance. The Lord and the angels are working too. Can we not find a part in it also, a part for us to do in coöperation with them?

H. C. H.

## BIBLICAL AND DOCTRINAL STUDIES.

## MATTHEW XVI.

THIS chapter of twenty-eight verses presents five general subjects, which are: 1. A sign from heaven; 2. The leaven of the Pharisees and Sadducees; 3. The declaration of the Lord's Divinity; 4. The announcement of His crucifixion and resurrection; 5. The life of allegiance to Him.

1. The first subject has been mentioned before. In the twelfth chapter we read that certain of the Scribes and Pharisees asked of the Lord a sign. In the present instance it is the Pharisees and Sadducees who come tempting Him. In His answer He says, as previously, that an evil and adulterous generation seeketh after a sign, and that no sign shall be given to it but the sign of the prophet Jonas. That is to say, He refers His accusers to the Word of God. He declares that all exhibitions of power for the sake of proving His Divine authority are disorderly. Men have seen His miracles, which were wondrous works of love and kindness, and still have not believed on Him. What more need they have? They demand a sign, or, in other words, intellectual evidence which no one can gainsay or resist. This is something which cannot be granted them; for it would compel a belief which would not touch their hearts, would have no rational foundation, and would be transient and unavailing. If they do not find Him in the Scriptures, they will find Him nowhere. If they do not see Him in connection with such stories as that of Jonah, they will not know Him as their Messiah at all. For He and His Word are one.

Those who seek a sign from the Lord do not recognize Him at His coming. They have, indeed, nothing in common with Him. Self-satisfied, they imagine that all is well with them and with the world. This is their state of evening, in which they say, "Fair weather, for the sky is red." But, in the morning, which denotes the time of His manifest presence, when they feel their antagonism

to Him, their language is, "Foul weather to-day; for the sky is red and lowering." Thus are their disorderly and perverted states plainly shown. They are blind to the conditions which should excite the gravest apprehension, and disturbed by those which afford the greatest cause for rejoicing. It is needless to say that this is an experience to which we all are liable.

But in our interpretation of the passage we must not forget that we are reading of one of the Lord's temptations. "The Pharisees also with the Sadducees came tempting" Him. These two classes of men, so prominent among His natural enemies, stand for two classes of spiritual enemies. They suggest the fact that temptation itself is of two kinds, being directed against the will or against the understanding. By means alike of evils and of falsities infernal spirits assailed the assumed, woman-born, humanity of our Lord. A very deep and hard experience is represented by the demand for a sign. How much easier, even from a natural point of view, would it have been to grant the request, just as it is always easier to please people, than to oppose them! Internally and spiritually the difficulty is, of necessity, far greater. We can understand it but approximately, and yet it cannot fail to be apparent. It bears a close resemblance to the temptations mentioned at the beginning of the Lord's ministry, when the devil would have had Him command the stones that they be made bread, and cast Himself down from the pinnacle of the temple for a sign that He was the Son of God. These things He would not do. They were contrary to Divine order, and He would not make use of them to save His natural life or to demonstrate His exceptional power.

2. He then goes on to warn His disciples against the leaven of the Pharisees and Sadducees. "Take heed and beware of the leaven of the Pharisees and of the Sadducees." This is what caused the ferment in His own human nature. Evils and falsities proceeding from the hells which those sects represented stirred up in Him states of trouble and anxiety. His followers were to watch and pray that they might not enter into similar temptation. It is said that they had forgotten to take bread, and that they attributed His warning to that fact. But He rebuked them for their faithlessness, and reminded them of the two occasions when they were without bread, and He had fed the multitudes. So then they saw that He was not speaking of earthly food, but of the doctrine or teaching of the Phari-



sees and Sadducees. Against these subtle influences of self and the world we must be on our guard. They would, if possible, make us believe that they are the very bread of heaven. But how utterly fallacious and unwholesome they are the Lord plainly shows. It will be our fault if we fail to recognize their true character or to remember that He stands always ready to supply every need of our souls.

3. Next comes the question, "Whom do men say that I, the Son of man, am?" You remember the answer, "Some say that thou art John the Baptist, some Elias, and others Jeremias or one of the prophets." Such were the opinions of those Jews who regarded Him with any favor. All of them agree in this respect that he was to them a mere man. They took practically the same view that the Unitarians take at the present day. Jesus was the greatest of prophets, but He was nothing more. Then He asks His disciples, "But whom say ye that I am?" Simon Peter, speaking on their behalf, answered and said, "Thou art the Christ, the Son of the living God." This was their first formal recognition of the fact that He was more than human. On the basis of it their relation to Him seems to have been more fixed and definite ever after. He began at once to turn their thoughts from this world to the heavenly kingdom which He came to establish. The Gospel has less to say about His miracles, but is filled with His parables and other instructions, until it closes with the last scenes of His death and resurrection.

How significant is His reply to Peter's declaration! "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Our lower nature, the flesh and blood nature, or the natural proprium, has no perception of the Lord's Divinity. The real acknowledgment of that great truth is impossible, except as the latter is imparted from within and above by the opening of higher regions of the mind. The senses cannot apprehend it. Science does not discover it anywhere within its domain. But it is revealed by our Father in heaven. It comes to those who, seeking to do the Divine will, look upwards for guidance. The inner light shines upon it as it stands formulated in the Scriptures, and it becomes self-evident. "Blessed are the pure in heart, for they shall see God."

But when the truth of the Lord's Divinity is fixed in the mind of man it constitutes the foundation of the church in him. There can,

indeed, be no genuine church, individual or collective, which does not rest on the rock of a belief in the Divine Human Lord. Accordingly the words follow: "I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Those who sincerely believe in the Lord with a belief which leads them to keep His commandments have a sure protection against all evil. His truth is their rock, the rock of their salvation. And the gates of hell cannot prevail against them. Peter represents that truth and the faith which is grounded in it. In this sense and no other he is the rock on which the church is built.

By means of this truth applied to life heaven is opened in men's hearts. Thus Peter holds the keys of the kingdom. The truth signified by him, and pre-eminently the truth which he had just confessed, is what gives men power over the issues of eternal life and death in their own individual experience. Each one is able, if he will, to overcome the evils of his natural selfhood, and to keep them ever in subjection, while, at the same time, the good affections to which those evils are opposed are brought into free exercise. This is spiritual binding and loosing. It is a work which must be done on earth, in order that it may be made effectual and permanent in heaven. It must be done on the natural plane of the mind, where evil has its seat, in order that the higher planes may be opened and their activities aroused. Such, then, is the meaning of the promise addressed to Peter. "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Strange, indeed, to future ages, when the Scriptures will be read by the light of their internal sense, will seem that gigantic fiction whereby the Roman Catholic Church, on the authority of this passage, has asserted its claim of spiritual dominion. Far more preposterous will it appear than any assumption which the Jews, on their own behalf, ever based on the literal prophecies of the Old Testament.

4. Having established an understanding with His disciples as to His own nature and origin, the Lord proceeds to tell of His future experiences. "From that time forth" He sought to impress upon them the fact that He would suffer and die, and rise again. This was the orderly sequence in the development of their relation to Him. First, they must know Him as their king; and, secondly, they must

learn that His was not an earthly kingdom. They must also be taught that the glory of His kingship could be achieved only through trial and self-sacrifice. Accordingly He showed unto His disciples "how that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

But how was this declaration received? "Peter took him and began to rebuke him, saying, Be it far from Thee, Lord: this shall not be unto Thee." No one can wonder at the disappointment and opposition which were thus expressed. Peter and his associates shared the common Jewish belief that the Messiah would be a great earthly potentate. We find the sons of Zebedee at a later period asking that they might sit, the one on His right hand, and the other on His left, in His kingdom. They likewise all revolted at the thought of His indignity and suffering. One noteworthy circumstance is that neither at this time nor at any subsequent time, when the same subject was spoken of, do they seem to have taken much account of what He said about rising again. Their minds were wholly engrossed in the natural and painful part of His assertion. Herein their example has been largely followed in the Christian world down to the present day. His death has been regarded as the all-important thing, His resurrection as a mere happy incident. Likewise in the experience of men themselves, dying has been considered an unmitigated calamity, while the future life has been viewed with doubt and uncertainty. On the present occasion, at least, the Lord's statement that He would rise again seems to have fallen on deaf ears.

We are taught (*Arcana Cœlestia*, 4295), that the Lord was tempted even by the angels. Such a temptation is suggested by the passage before us. Peter, the foremost among those who followed Him in the world,—Peter, who had just called forth His commendation and blessing for knowing Him as the Son of the living God,—would now, if it were possible, withhold Him from the sufferings which were essential to His work. The natural pity which he expressed, "Be it far from thee, Lord, this shall not be unto thee," was distinctly a hindrance, not a help, and must have represented a temptation as positive as, and far deeper and more grievous than, that which proceeded from the hells denoted by the Pharisees and Sadducees. How strikingly does this interpretation emphasize the prophecy, "I have trodden the wine-press alone; and of the people there was

none with me"! And what great significance does it give to the Lord's reply, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but the things that be of men."

5. As a natural corollary to what has preceded the Lord goes on to show what kind of a life men must live in order to be His true disciples. "If any one will come after me, let him deny himself, and take up his cross, and follow me." That is to say, we must walk in His footsteps, we must resist the desires of the natural selfhood, and be ready to endure temptations. We must turn our thoughts to higher objects than the pleasures and possessions of this world. The life which consists in dependence on these things must be renounced, and then a new life of unselfish love and happiness will be attained. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Then, with a reference to the day of judgment, which, in its general form, comes to the church, and, in its particular form, to every individual, the chapter closes. But I will only quote the words, without attempting to follow further the lines of thought which they suggest: "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. Verily I say unto you, There be some standing here, who shall not taste of death, till they see the Son of man coming in His kingdom."

JAMES REED.

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### THE DOCUMENTARY THEORY TESTED.

"THE Documentary Theory of the Pentateuch: A Test Case" is the heading of a very interesting article by Prof. A. H. Sayce, of Oxford University, England, in *The Homiletic Review* for July, 1907. It is so sane throughout that it would be worth reproducing *in extenso* for the readers of THE REVIEW, were it not that New-Churchmen have long ago agreed with the contents of Professor Sayce's thoughts. He says of the literary patch-work which critics have desired to force upon the world:—

We are told that it stands on the same footing as the facts of physical science. . . . But the facts of science rest upon inductive evidence, and when we ask



what is the inductive evidence for the documentary theory of the Pentateuch, we find that it is not such as would be received either in a court of law or in a court of science. The critical analyst professes to be able to separate the books of Moses into documents of various age, defining the exact portion of a verse or passage where the one begins and the other ends, or where a final editor has come to fit the two together so skilfully as to deceive all but the elect scholars of to-day. Hebrew, however, is a dead language, and when we ask the analyst to apply his method to our own English or to modern French, and similarly divide and dissect the novels of Besant and Rice, or Erkmann and Chatrian, which we know to be composite, he is obliged to confess that he cannot do so. It is only to a dead language, imperfectly known, and of which but a fragment of its literature has been preserved, that his methods will apply. In the eyes of science such methods must stand self-condemned.

Professor Sayce rightly criticises the "arbitrary assumptions and subjective guesses, which are dignified by the name of 'literary tact,'" and calls in question "historical conclusions," which are "drawn from philological premises." But he bestows his chief attention on testing the validity of the theory propounded by the founders of the documentary hypothesis, "or, at all events, their application of it," which he finds possible because a close parallel to the flood story has been found, "the age of which can be approximately fixed." He says:—

We now possess a Babylonian version of the narrative of the deluge, closely allied to that of Genesis both in its general outlines and in its details. At last, therefore, it is possible to subject the theory of the critics to the scientific test of comparison, without which no theory whatever is of the slightest scientific value.

Critics have declared that the Hebrews could not possibly have possessed the art of writing before the age of David. The composition of the Deuteronomic literature being much later still, such documents as the Babylonian clay tablets would, therefore, needs show the original uncompounded forms of such material as the account of the deluge. It is here where Professor Sayce's investigation brings forth an interesting comparison:—

If the critical analysis was right, the Babylonian version of the narrative would agree either with the "Elohistic" or the "Yahvistic" account discovered in the book of Genesis; it could agree with the combined account as we have it in the present text of the Bible only if it was composed subsequently to the latter. *But this is just what it does.* Some of its details are those found only in the so-called Elohistic portions of the Biblical history; others are found only in the Yahvistic portions. Thus it agrees with the Elohistic narrative in the following points: (1) the deluge is ascribed to the sins of mankind; (2) the preservation of Noah (Utu-napistim in the Babylonian story) was due to his piety; (3) all living

things are said to have been destroyed, except those which were preserved in the ark; (4) the approach of the flood was announced . . . by the Deity who gave instructions as to how the ark should be built; (5) the Deity prescribed the dimensions of the ark, which was divided into rooms and stories and pitched within and without, besides having a window; (6) "the seed of life of all kinds" was taken into it along with the family of Noah; (7) the waters of the deluge covered "all the high mountains"; (8) after the subsidence of the waters Utu-napistim, like Noah, was blest by his god; (9) the Deity then declared that the world should never again be destroyed by a flood; and finally (10) a rainbow appeared in the sky which an old Babylonian hymn describes as "the bow of the deluge."

On the other hand, the Babylonian account agrees with the "Yahvistic Version" in even more minute details: (1) the flood was a punishment for sin; (2) while the waters of it were subsiding three birds were successively sent out, two of them being a dove and a raven; (3) the dove returned to the ark, but the raven flew away; (4) after leaving the ark the Chaldean Noah offered sacrifice on the summit of the mountain, and the gods "smelled the sweet savor" of it. The closing of the door of the ship also belongs here, though the act is performed by Utu-napistim in the Chaldean account, while the Hebrew writer pointedly states that "the Lord shut him in." . . . The Babylonian version of the story agrees, not with the "Yahvist" alone or the "Elohist" alone, but with both in combination, although according to the documentary theory of the Pentateuch they were separated from one another by several centuries, written from different points of view, and composed not only independent, but even contradictory accounts of the same event. Consequently, if the documentary theory is correct, the Babylonian account must either have been written after the Yahvistic and Elohist versions had been pieced together into the narrative we now have in the book of Genesis, or else the Yahvist and Elohist, in spite of their not being contemporaries, must have agreed to copy the Babylonian story on the mutual understanding that the one inserted what the other omitted.

Now the Babylonian story goes back to the age of . . . Amraphel, the contemporary of Abraham. The critical school would be the last to claim such a date for the hypothetical combined narrative in Genesis; in fact, they refer it to the Fifth Century only before the Christian Era. As the second alternative given above is a chronological impossibility, it follows that the documentary theory breaks down under the first scientific test that can be applied to it.

To students of the Sacred Scriptures, who have long ago perceived the interior coherence, the unity, and the beauty of superiority in the Biblical account, this test of the documentary theory is interesting and satisfactory. Only we might have wished Professor Sayce could have gone one step farther, since he freely admits that the Hebrew literature is far older than these critics generally admit. The step lies in the same line of testing the assumptions of the modern analysts. It is now commonly proclaimed that the discovery of the Babylonian parallel accounts afford a clue to the origin of the Hebrew

literature, namely, that it is to be sought on Babylonian ground, since the Babylonian records are so much older than even Mosaic records could be. But the fact that all the Babylonian civilization, such as we know it from the cuneiform inscriptions, is nothing but the reflection of an age-long Semitic influence has not yet been clearly brought out by the most learned Orientalists, though the means are at hand. The cuneiform inscriptions as to *language* are Semitic, but as to *script* are Accadian (or Sumirian, as the old race calls itself). The change in language from the Turanian to the Semitic betokens a powerful influence, and the retention of the old script is not without parallel in later time. This latter phenomenon is found in the English language, where the Roman *script* is still used, though the Saxon civilization is the speech itself. Latin script and Saxon lore have their counterpart in the Babylonian literature, in which the old Sumirian syllabary is used to perpetuate a Semitic form of speech.

This phenomenon rightly interpreted indicates that the Babylonian records must be viewed, not as Babylonian (or Sumirian) originals, but as Semitic originals in Babylonian dress. Press this home to its real meaning and it declares that the cuneiform account of the deluge is the original Semitic account in the Babylonian accommodation.

Does this interfere with the credibility of the Pentateuch record? If we hold that Moses is the author of Genesis, it means that this is not tenable, because the deluge story is at least a thousand years older than Moses. But since Moses does not come upon the scene before Exodus, the Genesis accounts are not *his* originally, but have come to him from some sources.

Can we know these sources? We know at least this much, that he refers to some older records which he mentions by name, not indeed as having borrowed from them, but as living witnesses. Such records are "the Book of the Wars of Jehovah" (NUMB. xxi. 14) and the collection of "those who spoke in Proverbs" (NUMB. xxi. 27). Other books are named in other parts (as "the Book of Jasher," JOSHUA x. 13 and 2 SAM. i. 18; "Chronicles of the Kings," 1 KINGS xiv. 19) indicating a "lost literature," from which parts at least are preserved in our present Scriptures.

In such manner the sound modern scholarship is not at variance with the New-Church teachings, but rather true scientific facts underlie their minutest details.

J. E. WERREN.

## HOW MUCH OF GENESIS IS FROM THE ANCIENT WORD?

THIS question, which a correspondent had raised, was considered in *The New-Jerusalem Magazine* for February, 1882, to be found in Volume VI., pages 99-101. The statement in "Sacred Scripture," 103 was cited, that the "first seven chapters" were so taken; but reference was made to "Arcana," 2897, which seems to say that eleven chapters, or all preceding the time of Abram were so taken, when it says: —

The historical parts were called the Wars of Jehovah. They were written in the prophetic style and were for the most part made historic, like those in Genesis from chapter i. to xi.

This seems to extend the statement in "Sacred Scripture," 103, and "Arcana," 66, is still more definite when it says: —

From the posterity of the Most Ancient Church Moses had what is said of Creation and the Garden of Eden even to the time of Abram.

But Swedenborg had written "seven chapters" in the unpublished treatise on the Word ("Diary," Part VII., Appendix II., page 33), where he said: —

It was also told me that the first seven chapters of Genesis stand so clearly in that Word that not a particle is lacking.

It has been supposed that the last mention of the matter is in "The True Christian Religion," 279, where we read as follows: —

I have heard from the angels that the first chapters of Genesis in which the Creation, Adam and Eve, the Garden of Eden, their sons and posterity until the Flood, and also Noah and his sons are treated of, are in that Word and so were written out from it by Moses.

Here the expression "first chapters" is not qualified by a number, but nothing is said of Babel.

Again the question was raised and was considered in the issue for August, 1890, Volume XIV., page 499. After considering the passages afresh the conclusion was reached that eleven chapters probably came from the Ancient Word, that is, all the *historica facta* or composed histories.



But one passage was overlooked and that was written still later than "The True Christian Religion," 279. It is found in Swedenborg's Index to that work. In its summary of the Relation which constitutes No. 279, the index says: —

I have heard that Moses wrote out from that Word what he told of the Creation, Adam and Eve, the Flood, and Noah and his three sons, but no further (*sed non ulterius*).

This additional phrase so far defines No. 279 and limits our application of all other passages. It is true that the seventh chapter ends with the prevailing waters and that the mention of Noah's sons is in chapter ix. and we may be justified in extending "The True Christian Religion," 279, thus far, but we must conclude that the genealogies of x. and the Babel history in xi. were not taken from the Ancient Word, and probably because they were not ancient enough.

T. F., W.

#### LUTHER'S INTERPOLATION IN ROMANS III. 28.

IN or about the year 1738, and thus several years before he entered fully upon the work of his spiritual mission, Swedenborg wrote a little treatise on "Faith and Good Works," but did not publish it. It was printed in its original Latin in London in 1846 by the care of Dr. J. J. G. Wilkinson in a small volume entitled *Opuscula Philosophica*. In that treatise on page 9 we find the statement: —

Paul said to the Romans that it is faith which saves, but not action viewed apart from faith, to which words of the apostle, Doctor Luther in his version added "faith without works," which words are not in the divine text; and I believe that he never committed in his life a greater sin than adding from himself those words; but let God be the judge.

To find exactly the place of Luther's interpolation was the first task, and in *The New-Jerusalem Magazine* for February, 1883, page 107, it was pointed out that Rom. iii. 28 is the passage in question, and that Luther inserted the word *allein*, so that the sentence would read in English: "We reckon therefore that a man is justified only by faith apart from the works of the law." Luther inserted "only." Swedenborg stated the case substantially but not exactly and probably did not have Luther's version before him. Indeed at that time he was travelling in Italy.

It appears from a letter of Luther which *The Open Court* for August, 1907, has lately printed in a translation, that he was challenged on this point at once and attempted to defend himself. In this "letter from a translator" he says to his friend Link that he has received his inquiry as to why he inserted that word in Rom. iii. 28, and he makes the characteristic answer of heaping epithets on the "papists," who did not know enough to translate any Scripture or to criticize any translation, who knew no German except as they have learned it from him, and who had no reason to be treated civilly. Luther then says that he did his best and will not permit papists to judge his work, that he is blamed unjustly, and that he sends as his answer: "Doctor Martin Luther so wished it and says that papist and donkey are the same to him." He tells how hard he labored on his translation and adds:—

I knew very well that here in Rom. iii. 28, the word *solum* is not in either the Greek or the Latin text, and I needed no papist to tell me. The donkeys look at the letters as a cow does at a new gate, but they do not see that the meaning of the text calls for it, and if one is to give the clear and vigorous German of it, that it must be there.

He then enters upon a long and rambling argument for his interpolation, but finally resorts again to vituperation:—

Whoever does not like my translation may let it alone. If it is to be criticized, I wish to do it myself; and if I do not do it myself others will please leave my translation in peace. Furthermore, I have not only trusted to the nature of language and followed it, in adding to Rom. iii. 28, *allein*, but the text and the intention of St. Paul absolutely demand and compel it. Therefore it shall stay in my New Testament, and not even if all the papal donkeys should go foolish and crazy, shall they get me to change it.

All this sounds like a confession that the only possible defence was bluster, which was of course no defence at all. If one will read "The True Christian Religion," 796, he will see how Luther in the spiritual world justified all his acts by his antipathy to the Roman Catholics and departed at last from his solifidian doctrine.

T. F. W.

## THE SPEECH OF INFANTS IN HEAVEN.

THERE is an appearance of contradiction between two statements in "Heaven and Hell" as to infants beginning to speak in the other life. The statements are these: —

Infants in the world must learn to walk and speak; not so infants in the other life; because they are spirits they act at once in accordance with their interiors, they walk without practice and also speak, though at first from general affections not yet so well differentiated into the ideas of thought; but they are quickly initiated into these, because their exteriors are in harmony with their interiors. (331.)

In what way infants are educated in heaven shall be briefly told. They learn to speak from their teacher. Their first speech is only the sound of affection, which becomes gradually more distinct, as ideas of thought enter. (334.)

Obviously these statements, placed so near together, must be taken in connection. A little child in heaven talks at once, but only to express its feelings; the expression of thought by articulate words comes a little later, yet almost at once, so that the difference between earth and heaven in this as in all other respects is very great. This contrast appears at every point in "Heaven and Hell."

Putting these two passages together we find a single statement of the truth in the "Diary," where there is a paragraph so full of important particulars that we give it in full: —

Infants are in charge of nurses whom they call their mothers. They say the Lord's Prayer and learn other prayers from their nurses through influx from heaven. There are preachers for them. Intelligence and also wisdom, excelling the intelligence of the learned in the world, flow in, though they have only a childlike idea of them. They have representative objects out of heaven. They are clothed according to their diligence, especially with flowers and garlands. They are conducted into paradises. They are tempted. They grow according to their state of reception. They differ in genius. Nurses who in the world loved infants are given them, like their mothers, and they have perception that they are their children, but this is given only to those who are in good and can receive influx from heaven. Infants so brought up know no other-wise than that they were born in the other life. They do not know time, nor space, nor such earthly things. They speak within a month, in angelic language. (5668.)

The last statement clears up any question as to the meaning of what is said in "Heaven and Hell," 331 and 334.

T. F. W.

## THE GOLDEN MICE.

THERE is an apparent error in Swedenborg's mention of five golden mice made by the Philistines when they sent back the ark, as is described in 1 SAM. vi., for "The Divine Providence," 327, and "The True Christian Religion," 203, speak of "five emerods and five mice of gold," but the Scripture says that the golden mice were "according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities and of country villages" (1 SAM. vi. 18). If there were as many mice as there were cities and villages in Philistia, this would mean a considerable number.

But the fourth verse distinctly says that the priests advised the making of "five golden emerods and five golden mice," which would be one for each lord or chief city. Thus there is no error in speaking of the mice as five, although the later verse extends the number. It is remarkable that the Septuagint version omits "five" before mice in verse 4, which would leave the number indefinite and to be determined only from verse 18. The close student will observe that this verse is difficult of translation as it stands, and it may, therefore, be left as of somewhat uncertain reading, which would carry us back for the number to verse 4, on which Swedenborg based his statements. From the spiritual point of view, it would seem right to apply the same number to both the symbols made and sent back with the ark, the five cities, Ashdod, Ekron, Gath, Gaza, and Askelon, representing all Philistia as Tyre and Sidon represented all Phœnicia. Josephus in his "Antiquities of the Jews," Book VI., Chapter I., Section 2, states that the mice were five, showing the Jewish tradition, and writers generally so speak, though commentators are more guided by verse 18.

T. F. W.



## CURRENT LITERATURE.

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### THE ESSENTIAL NEEDS OF THE SOUL.\*

IN the ten discourses which make up this volume we have an able, thorough, and practical presentation of the essential truths that must underlie a genuinely religious life. The subjects treated are not new to the world at large. The casual reader, unfamiliar with the teachings of the New Church, glancing over the table of contents, would only note familiar themes which, if he looked no farther, he might presume were handled in the old familiar way to which he had been accustomed. But were he carefully to read the book he would find everything set forth in a new and striking light. For an example, in the discourse on "The Lord's Care," he would find the problem of evil rationally solved in such passages as this:—

We cannot justly blame the Lord for the dreadful things and dreadful conditions, which we find in the world past and present, even though He permits them, and has permitted them from the beginning, because these precious faculties of the soul, human freedom and rationality, could be preserved in no other way. And without them, neither men, nor angels, nor evil spirits could exist. Human life on earth, and in heaven, and in hell, would all pass away if they were to be overborne and destroyed by His omnipotence.

This is the solution of every problem of the permission of evil. The Lord never permits an evil to come into existence except when it will prevent a greater evil, or lead to some final good. (p. 23.)

He would find a similar shining forth of new light in the discourse on the familiar theme of "Love to the Neighbor," in what is said about honesty in the fulfilment of the duties of one's calling, in paragraphs like these:—

If a man would love his neighbor as himself, he must begin by loving him in his own special office or calling. And his only way of loving him there is shunning, as deadly offences against God, the lust of gain, the lust of power, the lust

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\**The Essential Needs of the Soul.* By JAMES REED and HENRY CLINTON HAY, Pastors of the Boston Society of the New Jerusalem. Bennett Lectures, Fifth Series. Boston: Richard G. Badger. The Gorham Press. 1907.

of ease, and every other influence which seeks to lure him from the path of rectitude, and make him faithless in his work.

There is no human vocation, to which this principle does not apply. If any one's employment is to be the medium of use to others, he must, in all its details, religiously strive to shun evils as sins. To whatever forms of selfishness he is inclined he must, in obedience to the Lord, firmly resist them. Thus only will his best work be done, and he will be brought under the Divine guidance. For just as far as a man shuns evil, his mind is filled with what is good and true from above. He ceases to be dishonest, and the love of just and fair dealing warms his heart. (p. 37.)

And in the discourse on "The Divine Incarnation" he would find the important truth of the Virgin Birth set forth in the entirely new guise which is happily summarized in the following extract:—

There are possibilities of creating and of preserving the human race, without interrupting the Divine order of natural and spiritual laws, that have always been provided and known to God, and are now being revealed to men. Indeed, it is of the Divine order in both the realms of nature and of spirit, that when, in the fulness of time, the Lord shall enter immediately into human life, and become Immanuel, God with us, that it can be only by birth from a virgin. For no man can be the father of God, the source of life to Him. He alone is self-existent, and the source of life to all others. He gives life through fathers to sons in unending generations. He employs all the kingdoms of nature and of spirit in this process. All eggs and seeds as receptacles of life, He produces from the mineral kingdom (employing elemental substances) into the vegetable and animal kingdoms. And thus in the birth of every human child there is an evolution up through all the kingdoms of nature. If the child is to receive life as an individual permanently distinct from the Creator Himself, a human father is employed to finite the spiritual as well as the natural receptacles of that life in the soul and body. But when the Lord wished to provide a tabernacle for Himself with men, no human father must intervene; the life must ascend mediately from Him through all the receptacles of nature, and descend immediately from Him through all the planes of spirit, and in a virgin meet and be clothed in human form. (pp. 102, 103.)

Illustrations might be multiplied, but those cited are sufficient to show the quality of the book and to reveal the quiet, unsensational methods adopted in setting forth the new truths now given to the world.

But while the discourses that make the volume seem to us to call for unqualified commendation, the following reference to Swedenborg in the brief Introductory Note impresses us as likely to be misleading:—

Among theologians Emmanuel Swedenborg alone was eminent in natural science and philosophy: he alone wrote a system of theology on foundations of natural science and reason.

In a sense Emanuel Swedenborg was a "theologian," but his rank was not, and is not, "among theologians," but distinctly above them. He is first a revelator and then a theologian. The fact that he was prepared by his attainments in natural science and philosophy for a grasp of the truths revealed to him from heaven, and that the revelation was addressed to his rational mind, do not invalidate that other fact that the great principles underlying the theological system he was divinely commissioned to give to the world came to him by special revelation.

#### CHRISTIAN SCIENCE: ITS ILLUSIONS.\*

WHEN so much is being said and written, and so much interest is active in regard to mental healing, and when the phase of it which has been most successful, at least in attracting attention and gaining multitudes of adherents, in raising vast sums of money and building costly churches all over the land, is being carefully examined and its errors pointed out in a rapidly increasing literature, it is good to have a man who is qualified by temperament and education make a patient and thorough study of it in the light of the New Church. There is the greater reason for this when it is evident that it originated partly in a misunderstanding and partly in a perversion of the truths of the New Church; and when the founder of this sect deliberately claims for herself and her writings the same relations to the Lord and His Word that we understand belong to the writings of the New Church. Quite apart from its value, then, as a contribution to the literature of the subject, which seems to us very great, we need it ourselves for the information it gives in relation to our own faith. This seems to justify the pitiless logic and constant use of the method of *reductio ad absurdum*, which is just and convincing to us, but which would be likely to repel one prejudiced in favor of Christian Science, or even in favor of idealism. Idealism and materialism are extremes, but of the two the former is less removed from spiritual truth and less

\**The Illusions of Christian Science. Its Philosophy Rationally Examined. With an Appendix on Swedenborg and the Mental Healers.* By JOHN WHITEHEAD, M. A., Th.B. Boston: The Garden Press. 1907. 12mo. cloth. 247 pp. \$1.00.

harmful to genuine religion. Indeed, we have known of instances where people have been led to, as well as away from, the New Church by Christian Science; but nothing of the kind can be expected of materialism. Not a few of us have been hoping that this movement may eventually prove under Divine Providence a way of transition for many out of the literalism of the old faiths into the true spiritual understanding of the Sacred Scriptures in the new. And perhaps a book can yet be written with a view to helping in this direction by calling attention in a sympathetic way to the truths which underlie the falsities of Christian Science, and to the practical ways in which the mind can be brought into its own health, and be made a powerful factor in healing the body.

But let us not be understood as meaning that Mr. Whitehead's book does not cover this ground admirably when one can be led to read it without prejudice, or where one is not predisposed to idealism. The only point we wish to make is that the very candor with which he exposes error, and the overwhelming logic of his criticism, might awaken antagonism and the suspicion that he interprets Mrs. Eddy's books too literally to fairly get her meaning.

However, when one has read and weighed the extracts marshalled from Mrs. Eddy's own writings, and seen how contradictory and irrational they are, there can be but one verdict, namely, that out of her own mouth she is refuted and put to confusion. Nothing whatever seems to be left of her system, either of its religion or of its healing. We are reminded of a vision of one possessed of clairvoyant powers, who held in her hand some of the writings relating to Christian Science in the days of its early and humble beginning. She closed her eyes and beheld a great building into which multitudes were pouring. Within she saw a great balloon, swelling larger and larger, at which the wondering multitudes were gazing. Presently a man approached and stuck a pin into the balloon, when suddenly it began to collapse, and ere long it lay empty upon the floor, and the multitudes had gone. Is Mr. Whitehead the man of this vision? Certainly his book empties all that Mrs. Eddy has written, and shows it to be as truly nothing as she would have us believe material existence to be—nothing but illusions.

Mr. Whitehead fastens his attention almost entirely upon these illusions, as the title of his book indicates. He deals with the teachings of Christian Science, and does not give much attention to its



history, and none to the personal affairs of its founder. With him it is simply a question of truth. He states the question briefly as follows:—

Christian Science is founded on very definite and distinctive principles of doctrine, but these principles are little known and understood, because they are not taught systematically in "Science and Health," but are interwoven with the claim of healing the sick, like the tangled underbrush in a primeval forest. It becomes our task to untangle this mass of unscientific teaching, and present in order the doctrines of this new religion, that one may readily understand the basic principles on which it rests. (p. 1.)

We enter upon an examination of this religious philosophy in order to gain a knowledge of its science of "Being," to learn its fundamental concepts, and to test their truth by that primary requirement of every true philosophy, namely, agreement with its own teachings as well as with the teachings of Divine Revelation, the dictates of sound reason, and the universal experiences of mankind. (p. 2.)

As Christian Science claims to be "a final revelation of the absolute principle of scientific being and of healing," based on Scripture and reason, its teachings in regard to God, creation, man, the origin of evil, salvation from it, disease and healing, death and the future life are stated and compared with those of the New Church. But as the claim to healing is always made prominent as the fruit by which the system is to be judged, attention is called to the fact that cures do not prove its doctrines to be true any more than cures demonstrate the truth of Roman Catholicism, hypnotism, and various schools of medicine, which Mrs. Eddy condemns as false. A number of extracts from "Science and Health" show what the doctrines are, notably the following:—

All real Being is in the divine Mind and idea; Life, Truth, and Love are all-powerful and ever present; the opposite of Truth—called error, sin, sickness, disease, death—is the false testimony of false material sense; *this false sense evolves in belief a subjective state of mortal mind, which this same mind calls matter*, thereby shutting out the sense of Spirit. (Science and Health, p. 2.)

The cure is effected by making the disease appear to be—what it really is—an illusion. (*Ibid.*, p. 294.)

After long and careful investigation, resulting in the citation of many extracts from "Science and Health," Mr. Whitehead shows the doctrine to be that matter does not exist and therefore disease does not; that God has not created the material universe because it does not exist; that the mortal mind of man has occasioned the

illusion; but as the mortal mind is matter it also does not exist. This mortal mind, the origin of all evil (which does not exist) cannot be accounted for in any way, for Mrs. Eddy says man is a perfect reflection of God, and is not the originator of these hallucinations, although seemingly the victim of them.

Mr. Whitehead finds this to be "the great predicament" of Christian Science. He writes:—

When we pursue our inquiries further, and follow back the chain of causation by asking what is the origin of mortal mind, Christian Science is dumb. . . . Mortal mind is severed completely from all real existences, from God and from man. Both disown it, both deny it to be their offspring. It cannot be an entity existing by itself separate and distinct from God and man, because:

God is all. All is God. (Science and Health, p. 7.)

In fact, a great gap is here revealed in the chain of causation as expounded by the Christian Science philosophy. We begin with material forms as revealed through the five senses, and we find they have no actual existence, they are only beliefs of mortal mind. We pursue the subject further and find that all disorders under the names of evil, sin, sickness, and death, have a like origin; they are only false beliefs of mortal mind. We again ask the origin of this mind, and learn that neither God nor man has produced it, nor are they responsible for it in any way. We seek still further, that we may discover the nature of mortal mind, and we learn that it also is an illusion, a nonentity, nothing. But in no place in "Science and Health" do we learn how nothing can produce the appearance of something, which makes so great a disturbance in God's creation, that He came into the world as Redeemer and Saviour "to save His people from their sins." Is not this treatment of sin in the Bible and in the laws and affairs of men, according to Christian Science, making "*Much ado about nothing?*" (pp. 103, 104.)

The Sacred Scriptures, the dictates of sound reason, and the universal experience of mankind are summoned to refute all this. Even Mrs. Eddy's own habit of "adducing the testimony of the senses in proof of her cures, and the use of them to propagate her ideas by reading and lectures, by imposing temples and fine music, shows how utterly futile is the philosophy which contradicts its own teachings in every step which it takes to make itself known to the world." Extracts from Swedenborg are used to show and enforce the doctrines of the New Church; for instance the following:—

Nothing can be called forth in man, unless there is something to affect his senses . . . for this reason the Divine Itself willed to assume the human and to make it Divine. (Arcana Coelestia, 4733.)

It is shown how Mrs. Eddy endeavors to save her system from

pantheism when she teaches that man is divine because "God is all in all," by declaring that he is a "reflection of God." But Mr. Whitehead takes this to prove that there must then be something real and substantial in man besides God to reflect Him, as there must be a material mirror to reflect the image of a man. So angels and men and the spiritual world are not, as Mrs. Eddy teaches, only ideas of God in the pure substance of God. And unless Christian Science admits this it is not saved from spiritual pantheism. (p. 208, *et seq.*)

Mrs. Eddy teaches, like Swedenborg, that there is a literal and a spiritual sense in the Scriptures; but unlike Swedenborg she holds that the literal sense is composed of the illusions of matter and the mortal mind, while she is the instrument through which the spiritual sense, or infallible truth, is revealed untrammelled by the letter. But Swedenborg shows that the letter must be fulfilled to the last jot and tittle under the law of the correspondence of a real natural world with a real spiritual one; and that it has all been fulfilled by a real Divine-Human incarnation.

The importance of this difference can be seen in many directions, but in none more vital practically than in the Doctrine of Marriage. Attention has just been called to Mrs. Eddy's doctrine of marriage as the "gravest defect" in her system, by the Rev. L. P. Powell, in his recent book, "Christian Science: The Faith and its Founder." He suggests that she has one view of marriage for her followers and another for the world; that she is secretly encouraging a "dangerous theory," and disavowing it through her official representatives when pressed by a hostile public.

Mr. Whitehead does not go so far as this, but he states clearly the teaching, and each can judge for himself how unscriptural, pernicious, and irrational it is, as the following, out of many other of his quotations, will show:—

Until it is learned that generation rests on no sexual basis, let marriage continue. . . . Spirit will ultimately claim its own, and the voice of physical sense be forever hushed. (*Science and Health*, p. 274.)

Is marriage nearer right than celibacy? Human knowledge inculcates that it is, while Science indicates that it is not. (*Ibid.*, p. 288.)

Marriage may be dissolved by mutual consent. (*Ibid.*, p. 297.)

It is now the only legal and moral provision for the generation of the human kind . . . therefore it should continue until the spiritual creation is discerned. (*Ibid.*, p. 266.)

Mr. Whitehead concludes that while marriage continues moral virtues are inculcated, but at length science will put an end to it, and so set aside the law of God which in the beginning "made them male and female," and ordained their eternal union.

What the spiritual creation is which is to be discerned, and to put an end to marriage, is indicated by the following:—

The mother's thoughts form the embryo of another mortal mind and unconsciously mould it. (*Ibid.*, p. 132.)

The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus—that is, Joshua, or Saviour. . . . The Holy Ghost or Divine Spirit overshadowed the pure sense of the Virgin-mother with the full recognition that Being is Spirit. The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus, and woman perceived this idea, though at first faintly developed in the infant form. . . . Jesus was the offspring of Mary's self-conscious communion with God. (*Ibid.*, pp. 334, 335.)

Mr. Powell, in this connection, calls attention to the fact that Mrs. Eddy identifies Christian Science with the Holy Ghost. Therefore he understands her to mean that when Christian Science overshadowed the Virgin, the birth of Jesus, the Christ ideal, resulted. So has it been with Mrs. Eddy herself; and so will it be with all women who submit themselves to Christian Science as the mother of the Master did. This kind of generation rests not on a sexual basis. And as all other marriages are of the mortal mind, and result only in the generation of mortal minds, they are illusions and come to naught.

#### DEGREES OF LIFE IN MAN.\*

WE welcome this addition to our books on the Doctrine of Degrees. Dr. N. C. Burnham's work has long been the standard of its kind. Mr. Sutton and Mr. Mann have since brought out interesting and valuable books. Mr. Barler has given us in attractive form a unique presentation. Thirty chapters, each treating its own phase of the doctrine, divide the subject conveniently.

Each chapter begins with a Scripture quotation. Then follows the text of the author, which for the most part is a fuller statement of the doctrine contained in extracts from Swedenborg, printed in smaller-faced type. At the end of the chapters in all cases a Memo-

\**Degrees of Life in Man.* Being Doctrine from the Word of God as set forth in the writings of Swedenborg. By O. L. BARLER. Chicago: The Regan Printing House. 1907. 330 pp. Cloth, \$1.50.



able Relation is placed, and this constitutes a prominent and peculiar feature of the book. Both in plan and in execution therefore the book allows the doctrine to speak for itself in Swedenborg's own language. The statements of the author, which usually precede the quotation, are, for the most part, very simple and direct reproductions of the doctrine at large with more or less amplification and often with appreciative comment.

The author's delightful sense of the importance of his theme, and the complete satisfaction with which he writes, are contagious, and give the book a flavor which is at once wholesome and enjoyable.

From the point of view of simplicity of statement the close adherence to Swedenborg's language is an advantage, and for the ordinary reader, who is mainly interested in knowing what the doctrine is, the book satisfies a want and fills a place in our literature which no other book has as yet done so well.

The Doctrine of Degrees is, as we are rightly informed, a large subject, and the book gains in conciseness by being limited to "Degrees in Man." But even with this limitation it is all too brief; and this leads us to notice a desideratum which none of our books on "Degrees" supply, namely, a closely consecutive and logical arrangement of Swedenborg's statements on the several aspects of the subject in hand which would furnish a complete development of it in Swedenborg's own language, and would enable the student to follow his thought as closely as possible. With a complete statement of this kind before us the task of interpretation would be much easier as well as more certain.

None of our books on "Degrees" show due recognition of the importance and difficulty of this task of interpretation. One reason is that Swedenborg's language is so comprehensive that it gives us the feeling of complete satisfaction.

To appreciate the nature of the interpreter's task in this case it is necessary to give full weight to the fact that Swedenborg used the language and the conceptions of scholastic Latin and scholastic philosophy,—not that Swedenborg was a scholastic by any means, far from it! But the point is that while it is true that scholastic terminology was a tremendous and highly developed engine of thought, it is nevertheless obvious that the progress of modern science and conquests of modern philosophy have furnished us with a much more complete instrument, both in respect of terminology and of a

more adequate system of conceptions. We must bear in mind also that scholastic philosophy moved almost wholly within the realm of Aristotelian metaphysics, and consequently Swedenborg's language is at bottom Aristotelian, although his thought fundamentally transcends Aristotle's. It follows, however, from this dependence in terminology upon Aristotle and scholasticism, that preparation for the task of interpreting Swedenborg with true and adequate insight into his meaning requires a mastery of Aristotle's fundamental conceptions as well as familiarity with scholastic philosophy.

In this connection we venture the remark that the reader of Swedenborg is in constant danger of being misled by the familiarity of his terminology, and this familiarity is due to the fact that scholastic philosophy is in the main a philosophy of common sense. It is common sense generalized and systematized by the course of human experience in general, but especially by aid of Aristotle's doctrines. This is one reason why New-Church students are so ready to accept Swedenborg's terms with unquestioning satisfaction as both adequate and final. But we must remember that Swedenborg had to take the language as it was, and, although it was the best that human experience had up to that time forged for philosophical purposes, yet it is certain that he felt at times very keenly the serious deficiencies of his instrument.

Growing out of these conditions there are two characteristics which readers of Swedenborg must appreciate: first, the generality and abstractness of his statements; and, second, more especially the metaphorical character of a large part of his language, in particular the constant use of space metaphors. So, in spite of his constant warning that we must think about the subjects of which he is treating free from ideas of space and time, it is our habit to completely ignore this injunction and read our space and time schemes into his deepest thoughts, and consequently we miss his meaning. It is in this Doctrine of Degrees too where we sin most constantly and deeply. The reason is that Swedenborg himself states this doctrine very largely in terms of mechanical metaphor.

In view of these considerations, which lie quite outside the purpose to characterize the book before us, the ideal book on "The Doctrine of Degrees" would contain a systematic collection of Swedenborg's statements, arranged consecutively and in logical order; then it would interpret this body of doctrine in terms of the language of

to-day. It would approach the task with a full mastery of Aristotle's fundamental conceptions and with an adequate familiarity with scholastic terminology. It would observe Swedenborg's oft-repeated injunction about removing ideas of space and time, and would translate the mechanical metaphors and the common sense philosophy into modern scientific and philosophical terms.

In the meantime such books as the one before us will be practically useful and will serve the purpose of keeping alive interest in the doctrine as such.

### EPOCHS IN THE LIFE OF JESUS.\*

THIS little work is interesting as the result of the studies of a theological professor in his own department of Gospel interpretation. He seems to make no attempt to go beyond the letter into the spiritual interpretation of the Word of God. Indeed, he appears to be entirely unconscious of a spiritual and divine meaning stored up within, and to be not quite sure of the existence of spirits and angels. At the threshold of the supernatural he stops short, bows his head, and closes his eyes as if afraid of the floods of light streaming forth for the spirit. That there are such things as demons and angels, and the risen from the dead he evidently wishes to believe, but he does not venture to consider the Lord's work with them. He is content rather to present striking pen-pictures of the decisive events of the Lord's earthly life, to show its development on the human side, and its struggles for human freedom with the ecclesiastical tyranny and bigotry of the priests and Pharisees. He shows scarcely any perception of the fact that the real struggle was with the hells of another world, although culminating in this, and that the freedom won was essentially spiritual and lay in the equilibrium then established between these hells and heaven. But this, doubtless, is too much to expect yet of the teachers of theology about us, although they have given up so many of the irrational dogmas of the past.

He believes in the Christ as the Gospels teach, not as the son of Joseph, but as the Son of God. He writes:—

*\*Epochs in the Life of Jesus.* A study of the Development and Struggle in the Messiah's Work. By A. T. ROBERTSON, M. A., D. D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. New York: Charles Scribner's Sons. November, 1907. 192 pp. 12mo. cloth. \$1.00 net.

There are miracles here recorded, not necessarily beautiful legends to idealize or deify Jesus. Legends would be possible if the incarnation of Jesus were inherently impossible. But who can say that with confidence?

The proper interpretation of John's language (JOHN i.) is found in the Virgin Birth, and only thus. He assumes it as well-known and implies it. If he were in truth the son of Joseph, he would not be "God only begotten" (true text).

All the positive testimony of the New Testament is in favor of this explanation, and there is not a word against it. Indeed, the theological conceptions of Paul and John demand it. Professor Briggs (in *North American Review* for June, 1906) boldly claims that to give up the Virgin Birth is to give up the philosophical basis for the incarnation of Christ. One may still believe in the deity of Jesus and be illogical. That does not disturb a good many people. Logic cuts a small figure in a good deal of theology. But it is not possible to think of God becoming man except by the Virgin Birth and not thereby have two persons in the one into whom God has entered. (pp. 11, 12.)

This is good logic, but the writer's own logic is lost in this very connection when he clings to the old dogma of the second person in the eternal Son, for a son must be born, and to be born he must have a mother as well as a father. Who was the eternal mother of the eternal Son? The only logical theology holds that the one Infinite, Jehovah Himself, became incarnate by the Virgin Birth, as all prophecy declares in the original Hebrew, culminating in Isaiah's words, saying:—

For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. (ISAIAH ix. 6.)

With a different conception of the eternal Christ, however, as the Son of God, Dr. Robertson concludes:—

The earthly career of Jesus is but a very small though momentous portion of the eternal existence of the Son of God, who was with the Father in heaven before the incarnation and who has returned to the Father since the resurrection and ascension. (p. 10.)

This leads to a problem which the author does not find it easy to solve, namely, "Of what did Christ empty Himself when He left the place beside the Father on high? How much of God's knowledge and power did Christ have when He was a man?" Approaching this problem reverently he speaks of the Lord as the God-Man, and says:—

Modern theologians speculate learnedly on the time when Jesus first became conscious of the fact that he was God's Son and had a Messianic mission to



perform. That is idle speculation. We only know that at twelve years of age Jesus is aware that God has laid His hand upon him. . . . By the side of this early Messianic consciousness lies the other fact that he grew in wisdom and in stature. He was a real boy for all the Divine element in him. . . . The one boy that really knew more than his father and mother was a model of obedience. (pp. 6, 7.)

For the most part the writer sees the Lord as working under the limitations of the states of exinanition; but His recognition of Peter as "the Rock," and of Nathanael as an "Israelite without guile," he attributes to supernatural knowledge, and the miracles to supernatural power. This, he admits, presents difficulties to the modern scientific mind, but "the approach to them should be made through the person of Christ." If He is the Son of God He should exercise the power of God. The question of how the miracles could be done in accordance with the laws of God is not touched. It seems to be ignored as not within the scope of the book.

The Lord's need of baptism is presented only as an example for others to follow, and but vaguely in its relation to the glorification of the human assumed by birth. We read:—

Jesus was a man and a Jew and must obey the call that his Father made on all to be baptized on confession of sin. The fact that he had no sin to confess did not relieve him from the obligation to do this righteous act of obedience. (pp. 16, 17.)

Baptism is treated, and properly, as symbolical, and not in itself saving. "It was the coming of the Holy Spirit that constituted the anointing of Jesus, and not the baptism" (p. 18). But the importance of the baptism as a sign of the removal of the evil inheritance from Mary, quite analogous to the remission of sins; and thus of the glorification of the human by the Divine, analogous to regeneration with others, seems not to have been thought of.

Speaking of the temptation in the wilderness which followed baptism, Dr. Robertson says:—

We may not pause to discuss whether it was an objective visitation of the devil or merely the pressure of devilish suggestion on the mind of Jesus. Most probably both elements existed. It is no more difficult to think of the devil making a visible manifestation of himself to Jesus than to believe in the existence of the devil at all. That is the real problem. If there is a real spirit of evil who has access to and power over the soul of man, we need trouble ourselves little about the rest. . . . But, whether the devil appeared objectively to Christ or not, it was in the realm of spirit that the temptation took place. (p. 19.)

The same doubt, or inadequacy of knowledge, appears in connection with the healing of the demoniac. We read:—

There are serious difficulties connected with the subject of demons, their reality and their relation to disease. We know too little of the spirit-world and psychic phenomena to be able to deny the reality of demons. If the devil exists demons may without doubt. (p. 45.)

The real problem, he says, is whether devils and demons exist at all. What, then, did tempt the Lord Jesus? And what did He cast out? The temptation could not originate in His own Divine nature. If it was "in the realm of spirit," it could not have come from angels or good spirits. Therefore it must have come from evil spirits. If the Lord did not cast out evil spirits from the demoniac, the disease and the cure must both have been an illusion; and He could not have been Divine to have been thus deceived or to have deceived others. So if the tempter appeared to Him it must have been in the realm of spirit, and to spiritual eyes. No reference is made to the angels who comforted Him afterwards, but they also must have appeared in the spiritual world to the eyes of the spirit.

This, in our judgment, is where the book is most defective. In its failure to show the essential field of the Lord's redeeming work, namely, "the realm of spirit." If He did not meet and overcome and take control of the evil spirits of the living and of the dead He accomplished little or nothing, for He himself declared that His kingdom is not of this world, and that the kingdom of God is within us. If He did not have power to see and know the spiritual world, so as to know and be known by evil spirits and angels, His was not a supernatural and divine work, and there is no explanation of the Gospel records of the angels of His birth, of His temptation trials, and of His resurrection, and none of the demons who cried out at His approach, "What have we to do with Thee, Jesus, Thou Son of the Most High God." (MARK v. 7; MATT. viii. 29.)

#### HARVARD THEOLOGICAL REVIEW.\*

WE gladly greet this newcomer to the field of theological quarter-

\**Harvard Theological Review*, Vol. I, No. 1. January, 1908. Issued quarterly by the Faculty of Divinity in Harvard University, Cambridge, Boston, Mass. New York: Macmillan Company. 1908. Subscription price, \$2.00 a year. Single copies, 50 cents.

lies. Behind it is the prestige of a great university and the learning and ability of its Faculty of Divinity. It is partially endowed by a bequest of the late Miss Mildred Everett, to carry out a plan suggested by her father, the late Rev. Charles Carroll Everett, long a member and Dean of the Faculty, which will now carry out the plan in memory of him and in belief in its usefulness. It promises to be non-sectarian, and will enlist the coöperation of those who believe that every generation has its own problems of religion to solve in maintaining its faith and fulfilling its tasks. It aims to be interesting to not only clergymen and scholars, but also all who care for religion and its functions in modern life. Its scope will include theology in the widest meaning of the word,—the history and philosophy of religion, ethics, sociology, economics, and education so far as they have a bearing on religious thought or the practical work of the church.

No editorial department appears in this first number, but the leading article on "The Call to Theology," by Prof. Francis Greenwood Peabody, fills the place of an introductory editorial admirably, and sounds the key-note of the work which is thus begun. It opens with these words:—

The time may appear to many persons inopportune for the launching of a *Journal of Theology*. The tide of theological interest may seem to have ebbed so low as to leave no channel for such a venture; the profession of the ministry fails to win recruits; the queen of the sciences is deposed from her throne; critics are announcing the rout of the theological schools. The machinery of the churches, it is true, revolves with energy, but it does not seem to be geared into the wheels of the working world; and the deliberations of the theologians are frankly regarded by great numbers of people with indifference, if not with contempt. A distinguished railway president, on being informed that a promising youth had undertaken the study of theology, remarked, "Why does not so gifted a man devote himself to something that is real?"

But the writer shows that these very conditions constitute an imperative call to theology. The trouble is in the preaching, which neglects theology. A revival of theology will bring a revival of religion, and that the time for it is at hand is indicated by the agitation now begun in the Roman Catholic Church by Abbé Loisy, Senator Fogazzaro, and Father Tyrrell, in the struggle of what is called Modernism, and by the collisions of State with church in France and Great Britain, and by the movement of the New Theology



in Europe and America. The scientific temper, long alienated from theology, is returning as shown by the writings of Sir Oliver Lodge. The reaction has been not against theology, but against tradition. Never were men more eager to listen to the vital teachings of religion.

Able articles follow on "Modern Ideas of God," by Prof. Arthur C. McGiffert, and "Is our Protestantism still Protestant?" by Prof. Wm. Adams Brown, both of Union Theological Seminary; "A Turning Point in Synoptic Criticism," by Prof. Bacon, of Yale; "Recent Excavations in Palestine," by Prof. Lyon, of Harvard; "The Economic Basis of the Problem of Evil," by Prof. Carver, of Harvard; and "The Divine Providence," by the Rev. Charles F. Dole, of Jamaica Plain.

#### THE LIBRARY EDITION OF THE "ARCANA," VOLUME VIII.\*

We have already spoken in terms of high praise of the external attractions of this new addition of the "Arcana." The present volume, which completes the book of Genesis, and also two-thirds of the entire work, is fully up to the standard of its predecessors. Of the general clearness and simplicity of the translation THE REVIEW has already spoken approvingly. The editor does not hesitate to introduce new terms where they seem to him more concisely expressive of the meaning. Thus in n. 5954 he uses "religiosity" for the rendering of *religioso*, where Mr. Clowes has "religious [persuasion]," while the Rotch edition has simply "religion," leaving the reader to discriminate the sense in which it is used. The Concordance has already somewhat familiarized us with what would seem a more exact translation of *religiosum*, and still it may require a little time for the conservative ear to become accustomed to the new rendering.

We most heartily congratulate both the publishers and the editor on the rapid progress toward completion of this excellent and relatively inexpensive edition.

\**Arcana Cælestia*. Library Edition. Revised and edited by the Rev. JOHN Faulkner Potts, B. A., London. New York: American Swedenborg Printing and Publishing Society. 1908. 504 pp. \$1.25



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Fourteen years ago the NEW-CHURCH REVIEW was established as the successor of the *New-Jerusalem Magazine*, in the belief that the change of form, allowing as it does for longer articles and for a greater variety of contents, would be of advantage in attempting to cover the field which the earlier publication had so long occupied. That field, as is well known, is the one brought to view in the theological writings of Emanuel Swedenborg, which, being founded on the Holy Scriptures, contain, as we believe, the vital principles of a new dispensation of Christian faith and life, and promise, so far as they shall be received by men, to accomplish the fulfilment of prophecy in establishing the Lord's kingdom on earth.

The REVIEW has sought to give expression to these principles, and to bring their light to bear upon all subjects and events which may be affected by them, whether in the organized Church of the New Jerusalem, in the religious bodies around us, or in the world at large.

The Board of Editors now consists of the Rev. William H. Mayhew, as managing editor, and of the Rev. Messrs. H. Clinton Hay and Lewis F. Hite; with the Rev. James Reed in an advisory capacity. The efforts of the editors have been cordially and generously seconded by other writers in this country and abroad, and the result has been such as to call out many expressions of approval both within and without the special lines of the REVIEW's activity.

A literary critic says: "This publication does the New-Church clergy and laity great credit;" another says: "The NEW-CHURCH REVIEW is a quarterly journal which should prove vastly interesting and instructive to any reader, whatever his or her faith;" another speaks of the "candor and ability" of our articles; and a fourth declares that "it is filled with the sweet liberality of this generous faith."

In entering upon its fifteenth year the REVIEW asks for the continued and increased support of those whose cause it serves, in order that it may be yet more useful in the future.

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